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The Ecclesiastical Review

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THE ECCLESIASTICAL REVIEW

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THE RECENT AMERICAN CONGRESS FOR THE REFORM OF CHURCH MUSIC.

TWO months ago the Gregorian School of Chant gave in the Cathedral of New York a demonstration which was intended to show how all classes of the faithful may be led to a reverent and elevating expression of liturgical worship by adhering to the approved music of the ancient Church. The press, both religious and secular, judging the performance for the most part as a musical event, has been eulogistic. Competent critics agreed that the exercises during the three days of the Congress, inasmuch as they emphasized the special phases of the work done by the respective divisions of the School, namely congregational singing, the rendering of the Ordinary of the Mass by a large number (three thousand) of children, and the Proper by the clerical chanters, were solemnly impressive and characteristically devotional, thus indicating not merely the suitableness of the music for divine worship, but the aptitude of the methods chosen to introduce it universally. Comments, intended to be discriminating, accompanied the approval of the celebration. These comments, partly from the secular critics who value music as a means of entertainment and as an art which even "for art's sake" is bound to please the senses, partly from churchmen who regard church music as an ornamental accompaniment of the divine service, showed a somewhat surprising misconception of the purpose governing the musical expression of the sacred liturgy as differing from that of secular compositions. And since the Congress and the work which lies behind it, and of which it was meant to be the

exponent, aimed chiefly at pointing out this difference, we are made aware that there still exist a very widespread confusion and a consequent prejudice about the functions of Plain Chant and about the uses of music in church services generally.

It is to us priests and bishops, as leaders in the divine worship, that this matter appeals directly. The false notions on the subject of the chants to be used in Catholic worship are by no means of secondary import. They beget a heresy more deadly than that of the so-called reformers of the sixteenth century. They introduce into the sanctuary, such as is every church in which the solemn Sacrifice of the Mass is celebrated, an atmosphere of worldliness and irreverence, which by slow degrees surrounds the tabernacle, where the Lord of Hosts rests for our adoration, with the appurtenances of the concert hall. In this matter of solemn worship God Himself had laid down definite prescriptions for the levitical musicians round about the Holy of Holies in the first Tabernacle constructed by Moses and Aaron. The dancing worship with its music, which accompanied the substitution of the golden calf for the Real Presence beneath the cloud, was the outcome of a spirit similar to that which permits the introduction of cantatas that suggest the opera and fashion dances around the golden calf of modern self-worship and sensual pleasure. If God tolerates such diversions in the worldling, He does not want it in the sanctuary of His elect, and it behooves our Catholic legislators, like Moses, to frown it down, even if it be done with the weak approval of Aaron, the high priest, standing by.

No doubt this sounds harsh or perhaps extreme, and we wish to say at once that we have no sympathy with those exaggerating reformers who would insist that the beauty of harmony and polyphonic music is to be excluded from the divine worship. No. As in the other arts, so in music, all that is truly beautiful may and should be used to illustrate our gratitude to God and our joy in His holy service. But liturgical worship prescribed by God and the authority that represents Him is a different thing from the expression of individual devotion that elevates whilst it glorifies and rejoices in musical chant pleasing to the Father in Heaven and His saints. To understand this essential difference the better, it will help briefly to review the aims of those who represent the work of the late Congress and of the

organism whence it proceeded, established to make its labors effective in the parish schools throughout the land, seconded and supplemented by the different theological seminaries which train their candidates to a proper appreciation and careful execution of the liturgical prescriptions.

I.

In the first place it is to be remembered that the so-called reform inaugurated by Pope Pius X is not a radical innovation, as a leading musical critic assumed in speaking of it on the occasion of the recent Congress.[1] It is simply a restoration of a neglected practice, a reassertion of a perpetual liturgical principle which regulates the chant of the Church as a form of prayer; but from which men are prone to depart just as they depart from the obedience to the commandments by substituting conventional observances which need to be corrected or disestablished by periodical reforms in legislation. Even the Church tolerates, and sometimes expressly sanctions, departures from her normal law by reason of some overwhelming changes that make observance impossible or unusually difficult. Thus she tolerates by explicit dispensation the use of electric light before the Tabernacle, in war-stricken districts, although such derogation appears to annul all the symbolical purposes which have made the use of olive oil and beeswax a devotional expression of our worship of the Blessed Sacrament from time immemorial.

Now the liturgical chant is a form of prayer, and nothing less. If it cease to be that in any of its parts, and become a matter of symphony, of sounding brass and tinkling cymbals in some cases, it is for those in ecclesiastical authority to correct the abuse, wisely and therefore gradually, but by definite law and direction.

This is what Pius X did. He reminded the bishops and priests of the Church Universal that the liturgical chant is a prayer, and that its forms and expression must be in accordance with the rules that direct public prayer. That these rules should differ from those which regulate secular music, intended mainly to please and entertain, must be clear to any one who

[1] H. E. Krehbiel in the N. Y. *Tribune*, 13 June.

realizes the difference between the principles of sacred and profane art in general. We build our churches upon a definite and well understood plan. Whether it be cruciform or the rotunda style, it is never suggestive of the theatre or coliseum. It is more than the cross over its portals that distinguishes its purpose from that of the monuments of secular art. The same law holds good in painting and sculpture. Although we accept often as sacred art the productions of the renascence period with its imitation of pagan forms, we more often discriminate in decorating our sanctuaries in favor of a truly devotional expression, and we prefer the productions of the so-called Nazarene school or of the Beuron Benedictines, whose reverent forms are in keeping with the chaste intent of our adoration.

In these arts the simple sense of the faithful is more apt to discern what is proper than it is in the case of music; although when the latter is rightly presented few will fail to recognize the devotional as distinct from the secular chant. Unfortunately our missionary conditions, apart from a natural tendency toward secularism, have favored our losing sight of the difference here mentioned, which insists upon the music of the liturgy being a prayer, and being subject to the laws which regulate the public prayer of the Church. The solemn liturgy supposes a priest familiar with its chant; it assumes the presence of ministers who respond by the same quality of chant; it has its rules for a congregation that is trained and accustomed to accompany the chanters or to respond to their leadership in prayer. In the scattered congregations of our missions it was difficult to organize such a service, and the priest had to be well satisfied to gather his little flock around him and confine himself to the celebration of an humble service in which the Divine Presence was invited as It was invited into the stable at His first appearance on earth.

Later on the memory of the beautiful worship in the churches of the old homes whence the immigrants had come roused in them the desire to have a more solemn welcome for their Heavenly Master. They sang as best they could, as the first Christians may have done on great feasts in the Catacombs. Thus the custom grew and the reverent but imperfect ways became a gradual substitute for what was the more perfect, which it was difficult to attain in places where the Church had just be-

gun to develop its organic life. It was easy for the secular standards that were customary in singing to be brought into the little church; and later to continue the same by dint of habit in the new and more pretentious sanctuary. With the habit came the dulling of the sense of propriety. Priest and people did what they thought the best that was possible. Seminary training was interpreted and the importance of liturgical chant was minimized, under plea of yielding to missionary conditions. And so to-day there is a total eclipse of the old glory of the Church as it was in the ages of Faith. The priests and people who brought the faith with them from Catholic Ireland did not realize the great difference because they had labored under special difficulties and traditions which made the carrying-out of the solemn liturgy for centuries of persecution an impossibility.

All this explains the inertia, the ignorance, the stolid opposition which are here and there met with in the efforts of those who seek to carry on the work prescribed by Pope Pius X, not as a new thing, not as a radical change, but as a return to law and order, a reconstruction in the sense in which that Pontiff undertook from the outset of his painful pontificate to " renew all things in Christ ".

II.

The preservation of the liturgical spirit in the chant is the preservation of the spirit of prayer. That spirit is best expressed in the Gregorian forms preserved in the traditions of the monastic schools; but especially in the Benedictine Order, whence St. Gregory, after whom the chant of the Church is appropriately named, drew as a disciple the inspirations that caused him to become the chief organizer of the solemn liturgical services observed in the Western Church to-day. He formulated laws or canons for the guidance of the celebrant at pontifical Mass, and of the ministers who serve at the altar, and of the faithful in the body of the church, so that all might join in an harmonious act of devotion in the conduct of the divine mysteries. The pontifical Mass was supplemented by the Canonical Hours, the daily prayer of the Church. As the monks in their convents, under the rule of St. Benedict, united at stated hours to chant the psalter and lessons of Holy Scripture, so the people,

instructed in the ways of public prayer, or the clergy who took their place as representatives of the faithful when these were occupied in secular occupations, came to chant the Hours, Vespers, and Complin. Such is the custom still not only in monasteries but in many lay communities of Catholic Europe.

The Solesmes school of Gregorian chant is the direct heir of these traditions so far as they have survived in the monastic orders. Of these orders the Benedictine communities were the first or earliest organized body to teach and practise the music of the Church as its constant and unvarying prayer. When we say unvarying prayer, we must not be understood to exclude certain differences of interpretation in the art of expressing with solemn emphasis the emotions called forth in the invocations of the liturgy. There have been and are such differences, of which the controversies of a Dom Pothier with his brethren in past days remind us. But the element most essential is and always will be that the utterances of voice and instrument in the solemn services of the Church must be those of the elevation of the heart in prayer. The organ itself is merely what psaltery and harp were in the Hebrew Church, as its language attests when it uses the very name of "mismor" or "psalmus" as a meditation uttered through the voice with the accompaniment of a (stringed) instrument. Dom Mocquereau, together with his pupil and brother in religion, Dom Gatard of the Farnborough community, represent this tradition and its spirit in the purest and most perfect form to-day. Hundreds of American students of church music have gone to the Isle of Wight to learn at the feet of the venerable Benedictine master the art of rendering the chant of the Church, and with it the secret of a new appreciation of the liturgical services. It was a fortunate accessory to the celebration in New York to have had such representatives, including their devoted disciple Monsieur Bonnet, as active and leading guides in the demonstration. No testimony could be more assuring of the success of the work done by the American Gregorian School than that of their tribute of candid admiration.

III.

The early Gregorian or Benedictine organizers of the liturgical music drew distinct lines between the chanters in the sanc-

tuary, that is the "Schola Cantorum", and the congregation. Both were to take part in the chant, but each was to have its separate functions. There are parts of the liturgy that require special preparation because they vary constantly with the offices of each day of the ecclesiastical cycle. Hence they are called *Proper*. The crowds of the faithful cannot or could not be supposed to be familiar with these parts. They might know them, but to chant them would require daily training and attention as well as special aptitude. This training was confined as a rule to clerics. They grouped themselves about the altar to attend the celebrant in the sanctuary. They were selected chanters, whence the name of "Schola Cantorum", and constituted the *choir* in the liturgical sense. No one will be surprised that the function was not at any time assigned to women. Their sex, whatever their gifts or devotion might be, excludes them from the offices of the cleric, just as clerics are excluded from the functions of secular life or military service. There is nothing inglorious in the distinction, since it is of divine institution. It is this and this only that is meant by the exclusion of women from the choirs of churches in the liturgical worship. Our modern organ-lofts, with their provisions for mixed choirs, are not a liturgical construction; they are justified as part of the church in monasteries or in convents of women, since here the responses of the Proper in the liturgy must, as in cloistered communities, be made by the members of the order; and here women may be rightly trained to the task of solemn prayer in response to the celebrant at the altar. They are not privileged even then to perform the solemn part in the sanctuary, to which only clerics are admitted.

But the members of the Schola Cantorum need to know the text and the musical accompaniment of the service for each feast and Sunday as it is found in the liturgical books, the Gradual, Vesperal, etc. It is not impossible nor difficult to train boys or youths to this service; but it requires daily and careful attention. Priests are supposed to be competent to undertake this training, as they are assumed to be competent to render the chant of the missal itself with dignity and correctness. Where ordaining bishops waive this qualification, the priest is supposed to find competent assistance near him if he undertakes to celebrate the solemn functions of the liturgy.

For the rest, the faithful are all supposed to take their part in the solemn functions of the Church. They are to sing, as of old, and as they do in many churches to-day, in response to the prayers of the priest at the altar; to chant the Mass as found in the common or what is called the Ordinary because it recurs constantly throughout the year's services. The Kyrie, Gloria, Credo, Sanctus, Agnus Dei—these, like the Tantum ergo at Benediction, the Te Deum and similar familiar chants of the Church known to all time and all countries where the Catholic Church has planted its preserves, are to be sung by the faithful. Although they are Latin chants, and our people are not ordinarily familiar with the Latin tongue, it is quite possible in every well-organized parish, through the children in school, to acquire these parts and to understand and appreciate properly their solemn meaning. The Sisters trained by the College of the Sacred Heart in New York, under the Ward system, have enabled a great number of schools to do this with such admirable results as were witnessed by the singing of the Mass on the first day of the Congress. Three thousand children brought from different parishes, with very little immediate rehearsal for keeping them together, rendered the chant with extraordinary precision and devotional inspiration, despite the novel surroundings presented to the little ones who could not be directly under the eyes of their teachers.

This is one of the things that the Congress was meant to demonstrate and did do so magnificently. What the parishes of New York were thus prepared to do, many other parishes have recently done in different parts of the country, stimulated by the exertions of the Sisters who received their instructions from the teachers at the Pius X normal school of Gregorian music.

It is as members of the congregation that women and all who have musical training or gifts of voice and ear find their lawful and helpful sphere of not only serving the Church but cultivating the grace of piety through prayer that invites devotion by the contagion of Catholic worship. Here too the Congress has proved the efficiency of the method of its promoters. Congregational singing of the Mass is heard and edifies the attendants at a number of churches under the pastoral care of the Jesuit Fathers, Paulists, and other orders, and in not a few secular

churches throughout the country where intelligent pastoral leadership and the will to meet obstacles and overcome them have succeeded beyond all expectation.

IV.

The one common objection to such efforts on the part of our pastoral clergy is that this chant, the following out of a detailed liturgy, by a choir of chanters in the sanctuary, and by the people, demands continuous training, and would absorb the attention of a priest or of some competent substitute, throughout the entire year. That is quite true. But the objection is not Catholic or worthy of thought by any priest who remembers that he is ordained for the service of the Church; that the service of the Church on earth is of paramount importance to the perpetuation of religion and the salvation of souls; that to fail in rendering that service as prayerful and solemn as it is in our power to make it and as it is distinctly prescribed by the ecclesiastical ordinances, is to be a negligent servant of the altar, and unfit to hold the title of "minister Christi et dispensator mysteriorum Dei". If all this has been permitted to be neglected, it was due solely to the missionary conditions which have prevailed in the past in America, and which still exist in parts of the United States. But there is no reason why every effort should not be made to set aside the abuse, and introduce what the Sovereign Pontiff desires and demands from us as his loyal subjects. If Pius X and the Sacred Congregation of Rites have clearly stated the law which regulates the proper carrying-out of the ceremonies of the Church in all parochial churches and conventual institutes, the present Sovereign Pontiff has, through the promulgation of the new Code of Canon Law, no less distinctly bound us to make every legitimate effort toward the erection of regular parishes where the functions of the Church are to be made permanent. This means that all our endeavors are to be directed to create houses of prayer, to build as God ordained of old, Tabernacle and Temple, where He may be worshipped, not in a temporary cell or tent but in a sanctuary built on the mount where the nations may recognize that we are the people of His choice, that the Catholic Church is the only Church with an altar and worship and liturgy worthy of its God; where people and priest unite in the solemn act of prayer

day by day, and in a fashion that speaks of devotion and reverence; and which banishes all that is frivolous, commonplace, or distracting.

With the building up of a well regulated parish is combined the organization of the school. If the Sisters who teach our parish schools are given sufficient encouragement and facilities, they will easily and gladly undertake to teach the children the chant of the Church, the Ordinary of the Mass, the regular liturgical congregational parts. These are not so many and varied as not to be mastered with systematic teaching. The method and practical hints with directions are, as we said, readily obtained by a course of instruction at the New York College of the Sacred Heart. The Sisters who cannot attend these courses may, we understand, obtain a teacher for little more than the traveling expenses of the latter. At all events they will be helped in every possible way if they make known their condition and dispositions. From the boys and young men it will not be difficult in most cases to make a selection of those who are to chant the Proper and to serve as the Schola Cantorum. The task can easily be made one of graduation in Christian Doctrine, where a priest is thoroughly alert to the business which it behooves him to take up in the house of his Father.

V.

There is a practical side, too, of the matter. The training of the children of the parish to take part in the liturgical worship has more than one good effect in making all our pastoral efforts for the progress of the parish and the benefit of souls within it successful and permanent. We have already spoken in another place of the disciplinary benefit of music teaching, such as is not offered by any other branch of the scholastic training. Besides that, it attaches the children to the church and attendance at Mass, since it not only makes them understand the mystery of the Real Presence as set forth in the daily offices, but gives them a part in their celebration. There is a pride that is healthy in the consciousness of being an active member of the divine communion, the priestly race that offers sacrifice in the temple of the Most High. In the next place the pastor is freed from those annoyances and expensive devices

involved in maintaining a mixed so-called church choir. The children can do all the singing; in time it will be done by the whole congregation. There will always be among them leaders, precentors, organists, who understand that they must give their services to a certain extent free because it is part of their religious duty. The orderly results that naturally flow from this spontaneous service bring with them zeal and real devotion, especially if it be understood that all this service is prayer and must be conducted as such. The children's voices are themselves an incentive to devotion, for there is in them a ring of sincerity, an absence of that consciousness which spells vanity in those who are performing a task on artificially conducted methods. Thus piety, order, economy, attachment to the Church by an intelligent coöperation in the divine service, are secured, and these most desirable qualities are perpetuated in the parish once they have been industriously and properly begun. Surely all this is worth much more than can ever be secured by assiduous preaching, by missions and expensive hire of those attractions which, under the plea of religious helps, are not only a subtle danger to the devotion and faith of our people but also a continual violation of the designs and spirit as well as the law of the Church.

VI.

Throughout these comments we have spoken of the liturgical service as exemplified in the recent Congress, in which the chant of the Church is nothing more than a melodious and rhythmic prayer by the entire community of Christian worshippers at the solemn sacrifice of the Mass and at Vespers. The rhythm and the modulation, and the attentive coördination of the thought and word to the sentiment therein expressed, these are the secrets of the special training that distinguishes the liturgical chant from the time-barred modern art. In the latter the musical composition rigidly regulates and dominates the thought and sentiment, as in the opera where the libretto is but the skeleton which the music is to clothe. But in the Gregorian chant the thought and the (Latin) words, with their wonderful subtle interpretation of the mysteries of faith, become the motive of the elevation toward God, not by measured step but by impulses of the heart which are prayer. The learn-

ing of the Gregorian chant, as it is taught in the school of Solesmes, is a training in the religious, the spiritual life. Hence not every one has the aptitude for it in later years, nor the appreciation of it. But to children, to persons who give themselves unreservedly to religion and the worship of God, to the gifted, spiritual-minded artist, there come a growth in strength of soul, a devotion, a power of evangelizing, which are unknown to the secular musician.

VII.

Nor are we to think that with the adoption of Gregorian chant for the Sunday or festal Mass and Vespers, and the strictly liturgical services of the ecclesiastical year, there is to be a banishing of all those beautiful hymns, those incentives to devotion by musical dedication of voice and harp and cithern, with which we are familiar and which do so much to nourish our devotion in the month of May, at Christmas or at other favorite feasts. On the contrary, these are the adornments that rejoice, that make our service not only obedient and orderly but also grateful and happy. They are to the liturgical chant of the Ordinary and Proper what the radiant-colored windows in our churches are to the altar of the Holy Sacrifice, the tapestries around the " mensa novae legis." They help our devotion and give to the "rationable obsequium " of the New Law the " Cantate in jubilatione," which the Apostle of the Gentiles bids us ever to keep in our hearts and voices, whether good or ill befall. Hence it is well to preserve the devotional hymns so dear to most Catholic hearts. They will be all the more sweetly remembered when sung by the trained voices and hearts of our little ones as a supplement to the chants of the liturgy.

VIII

May we not in conclusion sum up in form of practical suggestions to pastors who are anxious to conform to the letter and spirit of the liturgical law, what was meant to be the result of the great Congress in the Cathedral of New York, where only a limited number of priests in the United States had opportunity to attend and get the inspiration of the demonstration by the Gregorian school. They are these:

1. In the first place make up your mind that the modern choir of mixed voices is a deviation from the prescriptions of the liturgy; and that it is tolerated by the Church only as an outcome of missionary limitations which made the education of a liturgical Schola Cantorum impossible during the pioneer days of Catholic immigration.

2. Be assured that it is possible, wherever there is a parish school, especially when in charge of religious, to train the children to fulfil the functions of a liturgical choir. It will take time; cause some inconveniences; be opposed by the "judges of this world" and by helpless critics or indolent superiors; but it is quite possible and will amply repay in promoting a true spirit of religion in the parish.

3. Consult with your bishop, with pastors who have knowledge and experience in the matter. Above all, take a personal interest in the subject of having a liturgical service in your church. Persuade your organist to do the same. There is a publication *The Choirmaster,* issued at a nominal price from St. Charles Seminary, Overbrook, Pa., which will keep you and the organist or leader in touch with the subject. Get the back numbers of the magazine—a suitable gift to any lover of music and of church music.

4. Get your head teacher to inquire at the College of the Sacred Heart (133rd Street, Manhattanville, New York) as to what he or she should do. Or apply to the Seminary of St. Mary's, Baltimore, or to the Catholic University at Washington, for directions, books, charts etc.

5. Lastly, have patience. Results demand time. Do not interfere with the work of your teachers, once they have duly taken it up. Wait; in the mean time encourage, praise, help, and thank God for the opportunity.

WARNING THE SICK OF APPROACHING DEATH.

A Problem in Pastoral Theology.

TEXT books of Moral and Pastoral Theology frequently insist on the paramount duty of the priest who gives the last sacraments to persons seriously ill, to warn them explicitly of approaching death, besides the implicit warning contained in the very fact of his administering the last rites. The necessity and expediency of this warning are supported by the assumption that the realization of his critical condition will aid the infirm person to prepare more directly, because consciously, for his journey into eternity. Otherwise, he may assume that the ministration of the last sacraments is due more to the anxiety and exaggerated fears of relatives or persons in attendance than to any actual danger.

As against this, however, it may be confidently said that the prospect of imminent death is often likely to depress and frighten the sick. And of course in so far as it does so, it may influence unfavorably their chances of recovery, and more important still, benumb and enfeeble their faculties in the matter of attention to prayer and their spiritual needs. Many of the saints themselves have been terrified at the approach of death. Witness Saint Andrew of Avellino who, when about to die, trembled and with a torrent of tears said: "Who knows whether I shall be saved or lost?" And Saint Lewis Bertrand was so much terrified by this thought that in a paroxysm of fear he sprang out of bed saying: "Perhaps I shall be lost."[1] What, then, "cum vix justus sit securus," is likely to be the state of apprehension of an unfortunate sinner to whom the intelligence is clearly brought home that he is about to appear before a Judge, "qui illuminabit abscondita tenebrarum et manifestabit consilia cordium"?

Accordingly it is of some interest to ascertain whether the wording of the relevant passages in the Ritual, and the motives of the Church that dictated them, make it compulsory on the priest to give the warning in question in all cases; or whether it is left to him to give or withhold it, as circumstances render expedient.

[1] See Saint Alphonsus, *Preparation for Death*, Consideration XIII.

Now in favor of the view that the matter is committed to his discretion I think the text of the Ritual (Tit. V, cap. IV. N. 10) [2] may be reasonably quoted: "Ubi vero periculum immineat Parochus monebit aegrotum, ne daemonum astutia, neque medicorum pollicitationibus, neque propinquorum, aut amicorum blanditiis, se ullo modo decipi sinat, quo minus ea, quae ad animae salutem pertinent, opportune procuret," etc. For it is fair to contend that the first and directive clause of this admonition is limited by the second—giving the reason for it. So that it is only when the person is liable to be cheated into neglecting his spiritual interests, by the mistaken and cruel assurances of his doctors and friends, that the duty of counteracting their folly devolves on the priest.

I am prepared to admit that it is quite consistent with the wording of this instruction to hold that an invariable and universal duty is laid on him of giving warning of impending death, lest in any particular case the patient may not, owing to the causes mentioned or any other cause, give proper attention to the affairs of his soul. Just as in the view of many theologians,[3] priests in all circumstances, in virtue of the words of the Council of Trent: [4] "Ne hac ipsa occasione aliquis pereat," etc., could validly hear the confessions of those in danger of death; though the contingency for which this power was given—the damnation of a soul through the absence of a regularly approved confessor—would occur only in a very limited number of instances. And in favor of a similarly extensive reading of the regulation of the Ritual, it has to be said that the director cannot always know when the wiles of the devil, or the foolish kindness of those in attendance on the sick, may prejudice their salvation by inspiring delusive hopes of a speedy recovery.

Still I think the fact that the reasons for the warning are given in such detail for the guidance of the priest, is proof enough that he is constituted the judge of their presence or absence, or, at least, of their effect on his client; and so that he may act on his own observation in giving the last Sacra-

[2] Mechlin Ed. (1909).

[3] See Lehmkuhl, *Theologia Moralis*, II, n. 508 (11th Ed.). This is certain under the Code, can, 882.

[4] *Sess.* 14, cap. 7.

ments without calling special attention to the danger of death in the case, should he deem this expedient.

Many sick people, of course, look for, and treasure up, any hints that are dropped by those about them to the effect that they are likely to recover. But it is only a very limited class that will be allured into so building on these hopes as to neglect the Sacraments. Persons of this kind are most probably those who have led consistently sinful or careless lives, and who have not on their deathbed and perhaps never had any lively appreciation of the terrible issues of the Judgment; and of the supreme importance, with a view to it, of utilizing to the utmost the last few hours or days of life to receive the Sacraments, and perform the other exercises of devotion mentioned in the Ritual.

There can be no doubt that many persons with a bad or indifferent record of this sort, need no devil or false friend to lull them with false hopes of recovery into a fatal sense of security. And nothing can be more effective as an external grace than the warning in question, in tearing away from their eyes the mask which has been woven of habits of sin, apathy, and the neglect of God's calls, and which conceals from them the state of their souls and the rigorous scrutiny of the Almighty Judge.

In the case of normal Catholics, however, usually a vivid and ready apprehension of God's wrath is not necessary to make them receive the Sacraments with the necessary dispositions. And if it be not, I think it is unreasonable to have recourse to it, at the risk of disturbing their minds, and preventing them from concentrating on their usual practices of devotion, or additional ones with the help of their director.

But if a warning is necessary, and does not prove sufficient, we are told [5] in the instruction next to that already quoted, that the clergy are not to despair, but that their exhortations, and even those of the laity, are to be directed to bend the patient's stubborn will, even at the last moment, under the sweet yoke of Christ. They are to insist especially on the danger of losing eternal salvation, and incurring the punishments of hell. But these threats are to be always coupled with

[5] Tit. V, cap. 4, n. II.

a reminder of the infinite mercy of God calling the sinner to repentance, and always prepared to listen to the prayer of a contrite and humble heart.

There is a recommendation also in the same place that public and private prayers should be sought in such an emergency. But if prayers that are public, in the popular sense of being offered by the faithful generally, are asked at all, this should be done only in circumstances where no reflection is made on the dispositions of the patient. Nothing of course could be better than soliciting prayers that are public, in the sense of being the official prayer of the Church, i. e., the Divine Office, except alone the offering of Holy Mass.

Another set of circumstances where the sick person should be made to realize unmistakably the probability of his death, is mentioned in number 17 of the same chapter of the Ritual. The direction given here is to the effect that if the illness be serious, the priest should advise his client that he ought, while he has the use of his faculties,

(a) to settle his affairs and make his will;
(b) to restore anything that does not belong to him;
(c) and make provision according to his means for securing the deliverance of his soul from Purgatory.

Now, as is evident, these reasons for bringing death or unconsciousness clearly before the patient do not hold in all cases. For he may have already made his will; he may have no property; or the civil law regulating an intestate's estate may make an equitable distribution of his assets. Again, as the Ritual itself warns us—and as we know from everyday experience—it is only with great caution that any suggestion should be made of donating money for the celebration of Masses or for charity, of which the priest himself may be a beneficiary. And clearly there would be no call at all to touch on this subject, if the relatives or friends could be counted on not to forget the patient after his decease.

One of the instructions [6] of the Ritual that is not compatible, or at any rate in harmony, with the view of those who insist on the patient's attention being always specially called to the danger of death, is that according to which the priest is to

[6] Ibidem, n. 7.

exhort the sick to bear their sufferings patiently, in the belief that they are sent by God with a view to their amending their lives and characters: "Infirmitatis poenas, tamquam paternam Dei visitationem patienter ferat, et ad salutem suam provenisse credat, ut vitam moresque suos melius instituat."

Again in the same chapter [7] the priest is directed to advise the sick person to go to the church in the event of his recovery, in order to thank God; to go to Holy Communion; and to lead a better life for the future.

Furthermore, it is fair to infer that the Church wishes us to keep the idea of recovery prominently before the eyes of the sick, from the fact that in four [8] of the five extracts from the Gospels to be read for their benefit, bodily cures are recorded as wrought by our Blessed Lord, or as promised by Him at the intercession of His ministers.

But perhaps the strongest argument in favor of this view is that, if the patient understood them, all of the first and third prayers recited after Extreme Unction has been given, is calculated to foster in his mind confidence that he will recover, and that God will restore him to the Church "cum omni desiderata prosperitate".

Representative theologians, too, I think may be easily quoted as being in favor of our showing this tenderness for the susceptibilities of poor sick persons in our intercourse with them. Thus, Saint Alphonsus in treating of the administration of Holy Viaticum [9] says that the ordinary form may be used if it be foreseen that the words, "Accipe frater", etc., would give rise to a feeling of sadness and depression in the recipient. And the same reluctance to bring a person, as it were, face to face with death is evidenced in the Saint's *Praxis Confessarii*. For in N. 231 he says it is the duty of the priest, having mentioned the subject of confession, to exhort the patient to put all his hope in God, who is able to restore him to the full enjoyment of health if this should be His Holy Will. Nevertheless the priest must gradually bring home to him the fact that he is in danger of death; especially if he has reason to

[7] N. 17.

[8] Matt. 8:5-13; Mark 16:14-18; Luke 4:38-40; John 5:1-14.

[9] *Theologia Moralis*, de Euch., n. 285.

think that this is being concealed from him by his friends or his medical advisers.

However, the Saint advises that, as soon as his danger has been realized, we must do what we can to sweeten the bitter, but necessary, medicine we have given, by reminding him that it is the duty of a prudent person to take certain contingencies into consideration; that making his confession may restore his bodily health; that in fact cases are on record where an immediate recovery followed on confession, even when medical remedies had proved unavailing. And in the next number Saint Alphonsus says that if the sick person pleads for a delay of a day or two, he should be humored to this extent, unless of course his death or the paralysis of his faculties be imminent.

Another authority teaching practically the same is Reuter,[10] who directs the priest to point out to the sick the advantages of confession: "ostendendo hanc conferre ad animi quietem, animo autem quieto facilius recuperari corporis sanitatem, quam animus sollicitus impediat; morbos saepe esse nuntios, quibus indicet Deus, cupere se, ut penitus ad Eum nos convertamus". And he goes on to say that if the patient is obdurate, the priest should warn him seriously of his danger, "si forte alii non audeant . . . ut disponat domui suae." Later on he returns to the subject and teaches that, "si aeger laborat mala persuasione, propter unctionem actum esse de sanitate recuperanda, *haec illi est eximenda.*" [11]

This reserve and delicacy in dwelling on the near approach of death, outside exceptional cases, seem to be inculcated by the Ritual and many theologians, and appeal to our experience not only of the debilitated physical powers, but in a majority of instances of the gloomy mental outlook, of sick people. For every priest who has had much to do with them knows that faith in a future life and hope in God are often at a very low ebb in their case; so that to obtrude the almost overwhelming thought of the near approach of death may be to exhaust the patient's stock of courage and hope already so depleted by his low vitality, and perhaps the suggestions of the devil, who is very likely to be active at such a crisis.

[10] *Neo-Confessarius* (Lehmkuhl's ed.), n. 200 (5).

[11] Italics mine.

It is now time to give some reasons for the opposite view: that according to which the patient, if he is in the proximate danger of death, and does not realize this, must be apprised of it in all circumstances. And in the first place, even though it be admitted that any particular instruction in the Ritual does not impose such an invariable duty, it may be contended that this is in accordance with its spirit; and that a faithful compliance with its recommendations and precepts as a whole is impossible unless the priest tells the sick of their dangerous condition, and disabuses their minds of hopes and assurances that would easily outlive the bare reception of the last Sacraments.

For instance, before [12] giving Extreme Unction the minister of it is advised that it may be necessary to hearten and strengthen the patient, and to focus his thoughts and desires on eternal life. And after [13] administering it, he is told that it would be well to give some few words of instruction, "quibus infirmus ad moriendum in Domino confirmetur et ad fugandas daemonum tentationes roboretur".

Again, before he gets the Apostolic Blessing, the patient is to be instructed and exhorted, so that he may bear cheerfully the pains and sufferings due to his illness, and may offer himself to God as a victim, willing to suffer whatever He may send, even death itself, in satisfaction for the sins of his past life.[14] And in the next number we find a second time the instruction already given in connexion with Extreme Unction, to the effect that an endeavor should be made to raise the patient's heart from earthly affairs, and to fix all his affections on the happiness of heaven.

The thought of imminent death is, as may be anticipated, very much in evidence in the directions given to the priest in the chapter, "Ordo Commendationis animae," dealing with the case of those who are actually dying. Thus the prayer "Proficiscere, anima christiana, etc.", if the sick understand it; and the litany and the lighting of the candle will, if the sick are conscious, of necessity make them clearly aware of their real condition.

[12] Tit. V, cap. 2, n. 4.
[13] Ibidem, n. 13.
[14] Ibidem, cap. VI, n. 3.

Waiving authority, and considering the matter on the ground of what is reasonable, the patrons of the strict procedure may remind us that forewarned is forearmed; and that it is a terrible thing for us to fall suddenly or unexpectedly—even though we be ready—into the hands of the living God. They can also pit their experience against that of others, and claim that, though the thought of impending death may for a moment make the sick depressed and uneasy, it will quickly be the means of rallying their powers, and stimulating them to hate sin in a degree they would not do, unless they realized that the ordeal of the Judgment was at hand.

I have now endeavored to state the respective reasons for the two views in question as fully as I could. But I may say that personally I have been so impressed by my own experience, and by what others have told me, that, outside the two cases of those who are unwilling to prepare for the Sacraments, and those who are obliged to settle their temporal affairs, I am very reluctant to bring the danger of immediate death directly and designedly before the minds of the sick. All know that one who brings to them the first tidings of death—whether he be doctor or clergyman—is too often regarded afterward with aversion, and so has his ministrations prejudiced to some extent. Accordingly as a rule I make a point, where there is any hope of recovery, of reminding the patient of the teaching of the Ritual that the last rites, and Extreme Unction especially, are calculated favorably to affect the course of the illness.

It is true in the case of some specially favored souls who, even though they will never be raised to the altars of the Church, have led the lives of saints, that the news of their death is hailed as "good tidings of great joy". To them "to live is Christ, and to die is gain". They realize that they are dying in the Lord, and that for the future they may rest from their labors. They are so supported by the hand of God that the torment of death does not touch them, and they can feel and say: "In peace, in the selfsame I will sleep and I will rest." The blessing of a peaceful and happy death of this kind is doubtless also often vouchsafed to those who during their lives practised some special devotion to the

Immaculate Mother of God, or to her Spouse Saint Joseph, the patron of a happy death.[15]

But where it is probable that the patient, owing to natural timidity, or an overpowering sense of God's justice, or any other reason, instead of having his devotion stimulated as a result of the certainty of approaching death, will become unnerved and depressed, it would be well for us to use some circumspection in our words and actions. For by taking a little care the regulations of the Ritual can usually be carried out without emphasizing their danger to the sick, or dispelling any merciful hopes they may entertain of recovery.

DAVID BARRY.

Limerick, Ireland.

MEDITATIONS OF AN EX-PRELATE.

ROME AND WINE.

RETURNING this morning from a visit to the hospital, where I drop in occasionally to warm up my heart to sympathy with the miseries of my fellows, I encountered at our street door a crowd of children who were merrily dancing about an Italian "musicone" with his hurdy-gurdy. The gliding melody of *Ah, che la morte ognora* always awakens sentimental echoes in me, and so I gave the man a coin, which moved him to lift his *calabrese* in graceful recognition.

I believe there is no word in the Tuscan tongue for "organ-grinder"; and yet we associate the occupation habitually with the swarthy sons of Italy. In sooth, the Italian no more deems his playing a "grinding" than a Yankee regards the barber's pole with its tri-color as a profession of patriotism.

When I asked the man from what part of Italy he hailed, he promptly answered "Roma!" I suspect that he lied to please me, for his face strongly suggested the Neapolitan or Sicilian type.

On entering the hall I heard Ella, my sister, repeat the *Miserere* passage from the fourth act of Verdi's matchless romance.

[15] See Saint Alphonsus, *Glories of Mary*, chap. IV, sect. 2; also *The Foot of the Cross* (Faber), p. 405.

"Do you remember your last visit to the convent while I was at school in Rome?" she said when she had finished playing and closed the instrument. "The contessina recited from *Il Trovatore* for your farewell. It seems to me like a dream of beautiful days and scenes. How I long to go back once more, and look down from the Pincian over the city at eve, while a thousand bells ring out their harmonious 'Buona Paqua'."

"That reminds me," I answered, "of a letter which Father Melody read me last evening from our old friend, the Vicar of St. Rose's, who has been spending the Easter holidays in Rome. It is an altogether new experience to him, for he never before got beyond the south of Ireland."

She looked up inquiringly.

"You ask how he likes it? Not much. Of course, he saw the Holy Father and St. Peter's and the Coliseum, and all that is in the guide-book. But he said that the shopkeepers of devotional articles cheat him when he is without a cicerone. And when as a precaution he takes a guide, he finds that both cicerone and hawker have cheated him in the end. If he takes a cab, being careful to make an advance agreement according to the printed tariff, the driver is apt to charge double. The porter of the hotel who is called as interpreter and arbiter explains that the tariff is indeed only five lire, but that the ordinary road was obstructed and the vehicle had to make a detour which exhausted the weary horse. The vicar also complains of the wine. He says it is vinegar pure and simple, and looks it. At Tivoli, remembering his Horatian odes, he asked the hotelman for Falernian. It was sour. Then he tried the famous Chianti about which he had heard the Roman students rave, and someone has told him that if he wanted good wine always to take the "vino del paese". Well, it was all the same, red or white, it tasted to him like spoiled cider. To prove that it was not wine he held it against the light—it was musty. So he made up his mind to come home, with his medals and beads for which he got the Pope's blessing; though he paid too much for them."

Ella laughed. She knows the Vicar and his tastes, for he had often, when at our table, expressed similar opinions regarding Moselle and the fine Marcobrunner sent to us directly

from Wiesbaden. The difference between dry and fruity wines is a hidden matter to his palate, except in so far as it spells sour and sweet.

At this moment my friend Antrim came in. I like the doctor, and pray for his return to the faith which he lost during his medical studies abroad. But the topic of religion is a delicate one to mention in his hearing. I purposely avoid it unless the subject is introduced by him or flows necessarily from the conversation.

"We are discussing tastes in wine," I said after we had exchanged greetings. "Father Maguire, the Vicar, as we call him, whom you know, has been in Rome, and is much displeased at the lack of fervor in the Italian brands or blends of wine. He says he paid for Falernian and got vinegar. I imagine his tastes have been influenced by our sweet California wine which he insists on using for Mass."

"With all due respect to your clerical order, I should say that Vicar Maguire is a fool. He went to Bedford Springs last summer to get rid of his rheumatism, as he likes to call his gout; and now he goes abroad to get more of it."

"Oh well," I replied, "don't be too hard on him, Doctor. He has been suffering purgatory these ten years or more, with his aches, whatever you may name them. He is not to be blamed for seeking relief by travel. He is probably in Ireland by this time."

"He is traveling in the wrong way to get relief. The idea of abusing the Roman 'chianti'! It's the very thing he ought to look for, unless he were to make up his mind to drink nothing but water, which would help him enormously and save him money. It is his palate that he worships, not his health. He has no right nor reason to drink port or sherry, as I know he will do, despite his doctor's warning. For an American, in our climate, it is simply poison or at best medicine."

"How now, Doctor, have you turned temperance advocate? I have, ever since your return from France, been particular to keep a choice assortment of claret for your special benefit when you honor us at dinner. Am I to replace my next order by unadulterated grape juice or cider, since I know you disdain Apollinaris and ginger ale?"

"I have done nothing of the kind; and shall stick to the St. Julien and Sauterne which the Transatlantic Company has in stock. It cheers convivial spirits in a human way. As for your hospitality, it has, I frankly confess, a distinct attraction for me. However, I should be moved to seek your company even if you lived in a desert. But I hold it to be a crime against home and country for an American to drink as a regular beverage Sherry, Tokay, Madeira, especially that atrocious Malmsey, not to speak of Cyprus, or rum."

"You forget Port and Champagne, which you allow to your anemic patients, I dare say. But why are such wines condemned, when the Lord provides them for man's use as beverage. I take it that, apart from excess in quantity, these fervid wines have been considered legitimate aliment from time immemorial."

"Each thing in its own place. The Eskimo dons bearskin because a burnous, though it suits the Arab, would turn him to ice. The indigenous growth of plant-life indicates its purpose. Hence the 'vino del paese' is the best and healthiest beverage everywhere, if properly used. The grape cultivated in the Eastern United States yields as a rule only dry wines. It contains less sugar and less alcohol than our California products. What viticulturists call Hermitage, Sauterne, Rhine wine, Chianti, or Claret, are wines of native growth which, if rightly used, stimulate and serve as tonics, without creating a propensity to gout, or producing kidney and liver troubles. The demand of fruity wines with us is abnormal. Priests who imagine they cannot stand a tart wine for altar service, because the acid sours their stomachs, use sugary brands which bring on diabetes and kindred complications, far more hurtful in the end than a temporary accumulation of acids causing occasional rheumatic pain. Your bishops in the United States would be wise if they made a law that only dry wines should be used for sacramental purposes. It would protect the health of their priests, and diminish incidentally the practice of adulteration freely resorted to by manufacturers who are compelled to please the fastidious tastes of their patrons."

"But I understand that adulteration or doctoring is not confined to the production of sweet wines. Indeed I am told

that the process of retaining the sugar content in our fruity wines is not at all due to admixture, but to a natural process of arresting the fermentation by exposing the wine to a high degree of heat during the maturing period."

"That process is used in parts of France. I doubt whether it is extensively practised by the viticulturists in California or elsewhere in America. I am quite convinced that there is adulteration in most of the ordinary table wines since these are expected to satisfy the demand of palatableness and clarity. The truest wines are probably the mellow tart brands, even when they lack transparency or clarity to the ordinary observer. In fact I distrust your 'clear' wine most."

"You surprise me when you say lacking in clarity. Is not albumen an easy and safe clarifier, commonly used by wine makers?"

"So it is. But it does not produce that transparency which is demanded by many of your so-called connoisseurs as a premanent condition of unsophisticated grape juice. I recall one of your men at a fraternal banquet holding up what had been previously proclaimed as an imported French white wine, and admiring the brilliant amber color as if it were a proof of genuineness. I happened to know the brand. Its clarity was an indication of its adulteration. True grape wine, produced without chemical manipulation, is hardly at any time quite clear. The continual precipitation which takes place in such wines begets a partial opalescence and prevents perfect transparency. The admired brilliancy is a result of treatment with mineral salts or acids. Even your dry sherry will often be found to contain free sulphuric and sulphurous acid."

"Has this treatment, when applied to dry wines, any hurtful effect on the drinker?" I asked.

"Yes, at least in cases where there is a predisposition in the organism to any of the lithic-acid diseases. The substitution of sulphuric in place of tartaric acid, often resorted to because it obtains a brilliancy not lost by age or the variations of climate and temperature, causes not infrequently fatal spasms accompanied by most trying tortures. Sulphate of potash is easily soluble, and hence not thrown down by change in temperature nor by the increased alcoholic content due to fermentation. It thus stores up in the body of the drinker a

precipitant of lithic acid which becomes the source of stone, gravel, gout, or inflammatory rheumatism. Such symptoms may of course be due to other elements, as in the adulteration of foodstuffs generally. Physicians are not always alive to this fact and as a rule allow their patients to use dry or acid wines, under the generally correct assumption that the limited alcoholic and sugar content of dry wines presents no danger to their patients. I had a discussion on the subject with a colleague some time ago who called me into consultation. There was a decanter of dry sherry on the table in the sickroom, and I asked the doctor if he allowed it. He answered yes, since the patient had been accustomed to drink freely; and this was a dry wine, exceptionally clear. On tasting the wine I expressed my doubt. The next time I took with me a tiny flask of chloride of barium, poured a little of it into a glass containing the wine and held it up to the light. The result showed a precipitate which made the doctor quake and promptly order the removal of the sherry."

I was glad we had been using a somewhat tart wine for Mass. Some of my neighbors disapproved of it as "gouty". Sweet things are not always healthy things.

Ella had been listening to our talk. She knew the Doctor was fond of his cups; but he seemed to discriminate. When he was gone she said: "Dr. Antrim is brutally frank, but he dislikes compromises, and I suppose if you want to remedy an evil you must give it its right name." The remark recalled a lecture I had heard by Professor James, the psychologist, in which he pointed out the mental ingenuity of people to find sound reasons for wrongdoing. "How many excuses," he said, "does the man who indulges his preferences find when temptation comes. Take the drunkard, for example. It is a new brand of liquor which the interests of intellectual culture in such matters oblige him to test. Or since it is poured out, it would be a sin to waste it, or others are drinking and it would be churlish to refuse; or it is but to enable him to sleep, or just to get through this job of work; or it isn't drinking, it is because he feels so cold: or it is Christmas day; or it is a means of stimulating him to make a more powerful resolution to abstain than he has hitherto made; or it is just this once, and once doesn't count, and so on—it is in fact anything you like

except being a drunkard. That is the conception that will not stay before the poor soul's attention, until he faces the abominable fact in giving it the right name and keeping it unwaveringly present to his mind as a saving moral act."

I resolved to use for Mass wine such brands only as were made under the supervision of some conscientious priest, and not to let the taste or apparent clarity influence my judgment in the matter.

A Bit of Higher (Biblical) Criticism.

We had an exciting Clerical Conference the day before yesterday. Unfortunately I was the innocent cause of the commotion. One of our young priests, a Roman student who had acquitted himself with much credit at the College of the Propaganda, gave the customary dissertation which follows the "Exhortatio" by a senior priest. His topic was Biblical Criticism. As he had at one time been a pupil of mine, and knew that I was interested in Scriptural studies, he had consulted me about his essay. His thesis was well defended and he brought out with special force the point that the integrity, authorship, and authenticity of the Biblical books could not be properly estimated apart from Catholic tradition. He showed that the method of the so-called higher critics in appealing to purely internal evidence was unreliable and often misleading, since the canons of literary and strictly historical criticism could not consistently be applied to the sacred writings, the preservation as well as the composition of which were governed by motives different from and superior to those which influence the keeping of world annals.

Among the illustrations which he used to strengthen his argument he cited the erroneous and divergent judgments passed about eighty years ago by so-called expert critics upon a certain story known in its English version as *The Amber Witch*. This book had been composed and published by a Protestant minister in Germany who pretended that he had found the MS. among some long-forgotten documents in his church. His purpose was to test the ability of the famous philological and critical school at the University of Tübingen, whose representatives had done much to discredit the origin of the New Testament writings. These professors, founders of

the so-called Higher Criticism under the leadership of Dr. Baur, pretended to be able to show conclusively that the inspired writings were nothing more than the gradual accumulation of traditional folklore, legend, and popular wisdom, most of which could be traced to its true sources by a process of philological, historical, and ethical inquiry on the lines of exact criticism.

At the end of the dissertation, which was attentively received by the assembled clergy, our venerable Dean, who is known to be a shrewd examiner of the clergy, asked, "Who or what is the story of the Amber Witch?" In reply the speaker stated that it was a book by a certain Pastor Meinhold, written originally in German, but, he believed, translated into English. It dealt with the story of a witch during the Thirty Years' War in Germany. He confessed that he had not read the book, but had taken the fact on good authority—and here my young friend turned to me, as if to appeal for verification of his testimony.

Before I could speak a word to confirm the incident, Father Mark Digby was on his feet, and, evidently much excited, said: "I object to such stories being injected into a serious argument. I suspect the whole thing is the invention of some immature apologist. It's rot. The idea of a work supposed to be written in a Low-German dialect, and then done into an English translation! Why, the thing is absurd on the face of it. These young priests need some solid reading besides the scholastic truck with which their memories are being filled in these foreign colleges. The label of the Roman doctorate is not enough to give worth to such stories. The thing is a hoax, and can bring only discredit and ridicule on Catholic students instead of confuting the critics, however wrong they may be."

I felt that every eye was directed upon me, for although Father Digby had not adverted to the fact that the young priest by his manner had referred to me as his source of information, many of the clergy had clearly understood that I was responsible for the story. Now Father Mark is an authority. He has an acute mind, has done a vast amount of reading, and though he has certain lines of his own and remote from the common, he is usually well informed on all sorts of topics. Sanscrit and sacred history and ancient lore generally

are the studies he is understood to revel in; but people may ask him about waterpipes and ward politics, and find him equally ready to give judgment. Like most men of retiring habits he is a bit sensitive and easily aroused to protest. Though not an Irishman, he has a Celtic drop in him, and when that drop is roused he is apt to say strong things. The above was a specimen.

Well, the matter was clearly up to me. Father Digby could not be ignored, and I knew that he would not let the matter go, for he has the temper of an inquisitor when it is question of pursuing a sham statement. I modestly rose and said:

"The publication of the book is an undoubted fact; also its use in the way mentioned by our young friend, Dr. Linden. I quite understand that it should have escaped the attention of our learned confrère, Father Digby, for the volume has long been withdrawn from sale in both Germany and England, as it was felt by the Protestant authorities to discredit the University of Tübingen, which had gained a leading reputation in academic circles for philological research. But the affair was commented upon by the journals of the day when the story first appeared, and I think I can furnish sufficient evidence to show that Dr. Linden's illustration is not mere imagination, though the proofs are of course not in my hands just here."

I resumed my seat amid complete silence, and saw that my erudite and offended critic, Father Digby, was about to make some conciliatory remark (for we are quite good friends), when the Bishop stepped from his great chair, and in his genial way said:

"I think, Reverend Fathers, you will share with me the appreciation of Dr. Linden's essay, and no less the little *contretemps* to which it has led in Father Digby's demand for more light on the Amber Witch. I have heard the story before in a way which piques my curiosity now that it has been used in a definite way to support Catholic argument in behalf of the inspired Word of God. Knowing how carefully my venerable friend, to whose authority appeal is made in the matter, keeps record of impressions that are of value in apologetics, I would propose that the topic be resumed at our next conference so that we all may have the benefit of the information, instead of its being monopolized by Father Mark."

Everybody was pleased, though I suspected I caught a smile of incredulity on Father Digby's countenance as we shook hands at parting from the assembly room.

So here I am with this business before me at the next conference. The notes which I have on the subject and which I went over yesterday, are scattered records of travel, with the impressions received from persons and things I saw. In this case they give me, I am glad to think, help of a substantial nature. Here are references to newspapers, dates, places, etc. The story first came to me from Monsignor James Corcoran. His extensive knowledge of languages made him delight in reading things written in the Teutonic dialects. Though the Indo-European tongues were all familiar sounds to him, as he had been a student under Mezzofanti in Rome, he had a great liking for the German idioms and frequently discussed the subject with old Dr. Haldeman, a convert, who was an expert in comparative philology. One day he gave me a little volume entitled the *Bernsteinhexe*, which greatly absorbed my attention for a time, for I was interested in the language as well as in the plot; and the apologetic value of the book to which the old Monsignor referred, also appealed to me.

I learnt that the volume had long been out of print because the Tübingen faculty and its friends felt that it cast a shadow upon their academic glory both at home and abroad. But I had almost forgotten the book, when a visit to Bible lands aroused my interest anew. In giving some lectures on the inspired books, on my return from the East, the story recurred to me as a good illustration likely to catch the imagination and remain in the memory as an effective weapon in controversy against the rationalist views which were taking new forms in our secular schools. To make sure of the facts I began to sift the accounts about the origin of Meinhold's book, but could find nothing in the Catholic papers of the time that would be of any value in polemics. That the topic must have been discussed in the press both in Germany and abroad was to be taken for granted; otherwise the matter might well be relegated, as Father Digby surmised, to the category of mere fiction or hearsay. Subsequently I obtained at the state and university libraries of Munich and Leipzig literary journals of 1843 and 1844 which, if there was any account of the

story to be had, were sure to contain it. It was not long before I found in the Augsburg *Allgemeine Zeitung* and other papers of the secular world a review of the volume and the causes that had originated it. The story is simple enough and I put it down in substance as I found it, together with the controversy that followed.

The Amber Witch.

Students of contemporary history know that during the middle of the last century a coterie of distinguished German theologians and Biblical critics began to attract attention by their bold and revolutionary theories about the origin of the Bible. The centre of their activity was the University of Tübingen, noted at the time for rather profound scholarship in philological science and somewhat novel theories of constructive criticism, which in reality tended toward rationalism and the denial of Christian fact and principle. The representative men were Christian Baur, from whom the school took its name, Professors Strauss (author of the Life of Christ which Renan seems to have taken as the model of his romantic gospel), Zeller, Koestlin, Hilgenfeld and their colleagues in the historico-philosophical schools of North Germany. Of their influence on the literature of the time as heralds of a new light upon the claims of Christianity there is abundant evidence. The fact that Catholic journalism was then but poorly represented in Germany may account for its meager references to the subject, whilst Protestant theology being profoundly affected by it, resented the charge, yet feebly and ineffectually, since private judgment was the right of its adherents. The modernistic fever had invaded a goodly number of the seats of higher learning throughout the country; among others the Lutheran University of Greifswald. Here young Wilhelm Meinhold was studying Protestant theology, and became easily infected with the new doctrine. After his ordination he received a call to his native Usedom, an island in the Baltic. He was expected, as he knew, to teach the simple fisherfolk a knowledge of and reverence for the Bible. With his rationalist views obtained at the University he found himself sorely perplexed. On the one hand, he had a high estimate of the Tübingen school and its learning; on the other,

he found that honestly to apply his convictions would be to rob his people of their simple faith in the Bible, to which they held fast as the sole source of belief in Christ. Being a conscientious man, Dr. Meinhold resolved to settle the problem definitely for himself, and if he found that he could not accept the divine inspiration of the Scriptures which formed the basis of Lutheran belief, he would resign his living and seek some other field of useful activity. Placing the arguments of the Baur school beside the traditional testimony in support of the authenticity and credibility of the Biblical records, he gradually came to recognize the authoritative egotism which by numerous plausible assumptions separated the learned autocrats from the traditions and common sense of the simple faithful. He saw that in accepting the new theories he had set aside all too lightly the estimates of many earnest searchers after truth and the traditions of generations of trustworthy witnesses. He resolved henceforth to oppose with all his power the rationalist attitude which is so destructive of that healthy morality sustained by the simple faith in the Gospels.

Having the talent, taste and leisure for literary pursuits, he began to write in defence of the orthodox Lutheran position which upholds the inerrancy of the Bible. But the organs that accepted his pleas were not of the kind to influence mischief-makers at the University. Finding that he could not reach these because they looked down upon all such opposition with the disdain of superior learning, he conceived the notion of catching them in a trap constructed upon their own device. With considerable skill he composed a story in the popular dialect of two centuries earlier, in which the thought and language of the past day were so blended as to elicit interest in the style of the book as well as in its historical setting. His idea was to publish the MS. as an original find, so as if possible to enlist the attention of the learned and test the ability and critical acumen of the Baur school. The latter might be led to stand for the genuineness of the production and thus convict itself by a public proof of its fallibility in similar matters where there was question of much older and more difficult originals. The subject of the story was an episode, during the invasion of the Swedish King Gustavus Adolphus, dealing with the trial of a young woman accused

of witchcraft, superstitious belief in which caused popular excitement during the early seventeenth century in Switzerland, France, and Germany.

Meinhold completed his story in 1826. He sent the first instalment to a Vienna periodical (*Moden Journal*) of that year, stating that the MS. had been found in an old iron chest in the church at Coserow; that it was evidently a confession by one of his predecessors, and dated from about the year 1631.

The appearance of the story in the *Journal* aroused discussion not only about the fanaticism of witchery but also about the authorship. In the midst of these discussions the Austrian government began to see in the publication of the story a political danger. The praise which the writer bestowed upon the Lutheran King of Sweden was interpreted to be a reflexion upon the Catholic rule of the Hapsburg house, the political designs of which Gustavus Adolphus had intended to frustrate. Accordingly the story was censured and discontinued.

Meinhold was somewhat discouraged at this turn of things; but in talking it over with a friend who had intimate connexions with the Lutheran government at Berlin, where the story by reason of the Austrian censorship had begun to awaken some interest, it was suggested that the King, Frederick William IV, who was a devout Protestant and believer in the Bible, and who therefore disliked the new critical school at Tübingen, might be drawn into confidence, with a view of promoting the publication of the story; especially since it had been already pronounced as of decided interest from both the literary and the historical point of view. The scheme proved successful, and the MS., confidentially sent to the King, was published in 1843, by the Berlin firm of Duncker and Humblot. The Augsburg *Allgemeine Zeitung* of 17 December, 1843, promptly printed a lengthy review of it. The critic, while admitting that the style and diction of the story were unmistakably of the seventeenth century, suggested some doubt as to the authenticity of the MS. Dr. Meinhold, who now appeared as the King's protégé, pretended to be annoyed at the doubt cast upon the authenticity of the MS. Some friends took up the gauntlet in his behalf, stating that this was not a question of paper or parchment which could be imitated by

clever manipulation, but that the internal evidence of the text itself was sufficient proof of the genuineness of the story. They argued that imitation was practically impossible without leaving clear marks by which it could be detected.

Eventually the matter was referred to the expert critics of the University at Tübingen. There are several letters printed on the subject in the papers, some of the writers, like Professor Strauss, declaring cautiously that they would not wish to pronounce finally on the subject without having examined the MS. in detail. Others were decidedly in favor of its genuineness as evidenced by the language, style, etc. They held that no writer could have imitated the shades of thought which indicate a mind agitated with the reality of the occurrences related, and that there were expressions so absolutely original that no student of literature could have ventured to use them without risk of inconsistency. In short, the work was pronounced to be an historical treasure of undoubted value, and worthy of being kept in the archives of the royal library.

At the beginning of the following year (23 January, 1844) Doctor Meinhold publicly declared that he was the author. The strangest part of the controversy is perhaps the fact that the defenders of the theory of originality insisted that Dr. Meinhold was lying, and that the story was surely purloined by him from an older MS., if not entirely genuine. Fortunately there were now witnesses to substantiate the true authorship of the story.

If Austrian censorship and the University authorities in Germany made it impossible to exploit to the full extent the designs which Dr. Meinhold had had in mind, they were unable to check the current of ridicule which got abroad; and this is the point of real importance in the matter, for it establishes clear proof of the main facts in question. This proof comes chiefly from the British journals.

English scholarship had been able to maintain an abiding interest in Biblical studies at its leading universities, and the Church by law Established exercised a considerable influence in securing a genuine reverence for the sacred traditions of the inspired word. This respect was reflected in the leading literary organs. The (London) *Quarterly Review*, which was then at the height of its reputation as an authoritative medium

of criticism, in the June and October numbers published reviews of Meinhold's volume in the course of which the writer said:

> We have read nothing for a long time in fiction or in history which has so completely riveted and absorbed our interest as this little volume of about three hundred pages. Though the language in which it is written, the Low German of Pomerania, mingled, as our editor informs us, with some idioms of Suabia (from whence he supposes his predecessor, Pastor Schweidler, to have originally come) embarrassed us considerably — it was impossible to lay the book down. We could scarcely pause to look up the meaning of uncommon or provincial words.

What especially attracts the reader in the estimation of the reviewer is

> the singular truth and reality of the whole detail, the absolute lifelike nature of every circumstance, of every action and every word, the succession of minute, quiet, unlabored touches, with the exquisite homely beauty of the leading characters, the Pastor and his daughter, their piety, their charity, their affection, their virtue so quaintly blended with their weaknesses and superstitions. All this is the unrivalled charm throughout the little book, incommunicable, we fear, in any translation.
>
> Who could translate it? Scarcely even Mrs. Austin. The somewhat antiquated and provincial language, with its odd pedantic scraps of Latin, is a part of its truth and actuality, and could hardly be preserved by a translation, unless by uncommon care and felicity, without harshness and affectation.
>
> The Pastor himself, good old Abraham Schweidler, reminds us of the Vicar of Wakefield, with a touch, it may be, of his namesake, the worthy Mr. Adams, and perhaps of Manzoni's Don Abondio—but his life is cast in much ruder times and in a much simpler state of society. The daughter strikes us as perfectly original; we know scarcely any maiden in history or romance at once so ideally beautiful, yet so completely akin to our common sympathies; at once so admirable in all her traits, yet so mere a village girl, with a girlish love of fine clothes, a sort of pretty pedantry characteristic of the times, and a heart ready to yield itself up unrestrained to a virtuous passion.
>
> The scene lies in the Island of Usedom, at the beginning of the Thirty Years' War. This was the period in which the belief in witchcraft was most profound and undoubting. . . . We believe that Dr. Meinhold is in the right that in Germany at least the Prot-

estants were worse in this respect (of a holy zeal against the devil and his sworn adherents, the poor witches) than the Catholic districts, as if the people sought to compensate themselves for the superstitions which they had abandoned, . . . by their more undoubting faith in these monstrous inventions, and by burning miserable old women by hundreds.

The writer is evidently aware of the controversy which had gone on in the German papers, for he says:

Nothing seems more in favor of the authenticity of the book, or better imagined if it be fiction, than the unbounded and unhesitating faith of the whole community as to the actual power of witches, their formal compact, and their intimate intercourse with the evil one.

The story, it must be understood, is told by Abraham Schweidler, the Lutheran pastor of Coserow; the date early in the Thirty Years' War. Some leaves at the beginning of the MS. had been torn out; but luckily the tale commences just at the moment which makes us immediately acquainted with the most important personages. The parish had been suddenly attacked by a troup of imperial soldiers, who with the wanton barbarity usual in those cruel wars, wasted and destroyed everything.

The *Quarterly's* reviewer in its next issue tells us more of the dispute about the authenticity of the MS.

Since the Amber witch laid her spell upon us (we cannot say that we are disposed to condemn her therefore to the flames), we have made further inquisition into the reality of her history. We are glad to find that Germany was at least as much perplexed as ourselves. Some of the journals pronounced boldly for its authenticity; a long controversy was threatened which was put an end to by a letter from the editor, Dr. Meinhold, which we have read in the *Allgemeine* (Augsburg) *Zeitung,* plainly and distinctly claiming its authorship. Half the learned and critical world who had been fairly taken in, revenged themselves for their credulity by assuming a sort of lofty scepticism and refusing to believe the author on his own word. Dr. Meinhold, it seems, is the author of some poems, and we believe other works. . . . Others put on a pious indignation and were greatly shocked at a reputable clergyman, a doctor in divinity, practising such deception, more especially as regards themselves, and with so much success. Among these is, we understand, a poet who dramatized the *Amber Witch,* with considerable effect, for the Hamburg theatre. For ourselves we trust that we are not latitudinarian

in the delicate point of clerical veracity; but as we can have no quarrel on this score with Dr. Meinhold, we cannot look with rigor on his asserting this kind of conventional privilege, which use at least has vindicated to the author of clever works.

But we have heard another amusing anecdote. Among Dr. Meinhold's victims were the Tübingen reviewers — either the redoubted Strauss himself or his faithful and acknowledged followers. These gentlemen, whose training in the infallible Hegelian philosophy has endowed them with an unerring judgment as to the authenticity of every kind of writing; whose well-tried acuteness can detect the myth in every form; who throughout the Gospels can discriminate, from internal evidence, the precise degree of credibility of each chapter, each narrative, each word, with a certainty which disdains all doubt—the School of Strauss pronounced the *Amber Witch* to be a genuine chronicle.

But more than this, if Dr. Meinhold (as we understand a very pious and good man) is to be credited, they fell into the trap designedly laid for them. Dr. Meinhold during his theological studies was so unphilosophically dissatisfied with the authenticity of the sacred writings, that he determined to put their infallibility to the test. He had written the *Amber Witch* some time before, and laid it aside; he now determined to publish it as a sort of trial of these critical spirits. We wish him joy in his success and condole with Strauss and Co.[1]

It was a great delight to me to find these data confirming the information given to my young friend. I shall set to work at once to read again the *Amber Witch* and some other books in my library by Dr. Meinhold, for I found later that he had written some eight or nine volumes, which I obtained in part. They show that his studies about the inerrancy of the Bible gradually led him toward the Catholic Church. In 1850, at the age of fifty-three, he resigned his charge and was about to enter the Church, when he unexpectedly died the following year. His son had already become a Catholic. He was a religious student and inherited his father's taste for literature. Later he entered the priesthood. He also has left a number of poems and novels as well as some controversial writings.

Despite the difficulties alluded to by the reviewer in the British *Quarterly* an attempt was made to translate the book

[1] See *The Quarterly Review*, No. CXLVII, Vol. 74, June and October, 1844. London: John Murray, Albemarle St. 1844. Pp. 199-223.

for the sake of its originality and interesting narrative. Lady Duff-Gordon, who had already become famous as a translator from the German, notably of the historical works of Niebuhr, Van Ranke, Sybel, and others, was attracted to the task. She was the Lucy Austin to whom the *Quarterly* had referred as the most competent interpreter, and who had married Sir Alexander Duff-Gordon in 1840.

The *Athenaeum*, a prominent English literary weekly, gives us a review of the English version which appeared the same year. The critic writes:

> The Quarterly Review has already acquainted the public with some of the circumstances of its [*Mary Schweidler, the Amber Witch.* Edited by W. Meinhold. Translated from the German by Lady Duff-Gordon. London: Murray] concoction — how Dr. Meinhold, desirous of setting a trap for the rationalists of Young Germany, fabricated this "most interesting trial for witchcraft ever known", and so successfully as to stir up grave discussions and sarcastic diatribes against the credulity of our ancestors, on the part of those against whom this stratagem was directed.

The reviewer repeats the outline of the story and concludes: "The English interpretation is cleverly done by Lady Gordon, who reproduces the old-fashioned and quaint precision of the original with great skill." [2]

PURPOSE AND SCOPE OF THE ROMAN RITUAL.

MANY of the ancient peoples had their Rituals. Festus [1] mentions in a special manner the Ritual of the city of Ceres [2] in Etruria, Italy, in which were accurately described the manner in which cities were to be founded, the Curias, Tribes and Centuries established, all matters pertaining to peace and war discussed, and temples built and dedicated. A Ritual, then, is a digest of rites and ceremonies.

In the Church, it is a summary of the rites and ceremonies according to which some of the Sacraments [3] and some Sacra-

[2] *The Athenaeum*, No. 876, 10 August, 1849.

[1] Baruffaldo, *Ad Rituale Romanum Commentaria*, Tit. 1, n. 2.

[2] Hence the word *Ceremonies*.

[3] Five only—Confirmation and Holy Orders are excepted, because they are administered by a bishop, and their ceremonies are found in the *Pontificale Romanum*.

mentals are to be administered by priests and bishops. In the early Church all the ritual observances for the use of bishops and priests (even for the Mass) were written in the Sacramentaries in the West. In the course of time individual books were composed, according to the services for which they were intended. The Missal, containing the whole Mass, succeeded the Sacramentary, but it also contained many rites for the convenience of priests and bishops. Shortly afterward separate books were composed for the non-Eucharistic functions, and these became the foundations of our Pontifical and Ritual. The first Pontifical appeared in the eighth century; it contained the episcopal functions. For the priest's functions no uniform book appeared till 1614. Some of them were found, before that time, in the Pontifical, Missal, and Breviary. Afterward special books were composed, but there was no regular or approved book that contained them all. In various places and dioceses handbooks were compiled for individual priests, parishes or dioceses, and were denominated *Manuale, Liber Agendorum, Agenda, Poenitentialis Liber, Sacramentale, Rituale.*[4] These contained also many local customs for marriage and the burial of the dead, and numerous blessings, processions, and sacramentals, not found even in the present editions of the Ritual. In the sixteenth century the liturgical books of the Church were being revised, and it was only natural to expect that the Ritual should be included among them, but it was not. Various books were issued at Rome with the idea of securing uniformity. In 1614 Pope Paul V published the first edition of the *Rituale Romanum*,[5] which is founded on the handbook of rites for the use of priests by Giulio Antonio Santorio, Cardinal of St. Severina, who "had composed it after long study and with much industry and labor".[6]

Unlike the other books of the Roman Rite, the Ritual has never been imposed as the only standard, although Paul V "exhorts in the Lord" that it should be adopted. It was compiled by a selected number of Cardinals, well known for

[4] E. g., *Manuale Curatorum* of Roeskilde, Denmark, 1513. *Liber Agendorum*, Schleswig, 1416.

[5] See *Apost. Letter* of Benedict XIV in the *Rituale Romanum.*

[6] Constitution *Apostolicae Sedis*, June 17, 1614. Cf. *The Catholic Encyclopedia*, "Ritual".

their piety, learning and prudence, who were assisted by persons well versed in liturgy. In its compilation all the ancient codices and the local handbooks were consulted. Its use is *of precept* in places in which no local or diocesan Ritual is followed. These local Rituals must conform to the Roman Ritual in essentials. In places in which the Roman Ritual has been introduced, it cannot be changed for another on any condition by the Ordinary.[7]

Rituale is derived from *ritus*, just as *Missale* from *Missa, Sacramentarium* or *Sacramentale* from *sacramentum, Processionale* from *processio, Ceremoniale* from *ceremonia.* It is called *Rituale Romanum* in the same sense as the Catholic and Apostolic Church is called *Romana*[8] and because it contains the rites and ceremonies which are observed in Rome, to distinguish it from the Greek (*Encologium*), Ambrosian, etc., Rituals. It has been called *Rituale Romanum* since the time of Paul V, 1614.

By *Ceremony* in liturgy is understood an external action, gesture or movement which accompanies the prayers and public exercises of divine worship. To these the Council of Trent (Sess. XXII, c. V) adds the things over which or with which the prayers are pronounced, e. g. blessings, candles, incense, vestments, etc. Ceremony is the necessary outcome of the twofold nature of man, intellectual and sensible, on account of which, as St. Thomas Aquinas says,[9] he must pay God a twofold adoration, one spiritual, which consists in the spiritual devotion of the soul, the other corporal, which manifests itself in the outward form of worship, for there is no inward sentiment or feeling which man is not wont to express outwardly by some suitable gesture or action. Ceremonies are employed to embellish and adorn sacred functions; to excite in the faithful sentiments of respect, devotion and religion, by which the honor of God is increased and the sanctification of the soul is obtained, since these constitute the principal objects of all liturgical acts; to lead the illiterate more easily to a knowledge of the mysteries of religion; to indicate the dispositions neces-

[7] C. of T., Sess. VII, c. XIII.

[8] "A nobiliori sui parte nuncupatur"; Becanus, *Manuale,* Lit. I, c. 3, Conc. 5, n. 59.

[9] *Contra Gentiles,* III, CXIX.

sary to receive the sacraments worthily; and to induce the faithful to fulfil with greater docility the obligation which the reception of the sacraments imposes on them.

Some ceremonies owe their institution to purely *physical* reasons or necessity, e. g. the lights used in the catacombs, which were retained by the Church for the mystical reason that they represent Christ, the Light of the World; others are founded on *mystical* or *symbolical* reasons, e. g. all the ceremonies at Baptism which precede the pouring of the water on the person to be baptized; many are founded on *historical, natural* and *mystical* reasons at the same time, e. g. the mixing of wine and water at Mass recalls to our mind what Christ did at the Last Supper, and represents the blood and water that flowed from His side on the Cross as well as the union of the faithful (water) with Christ (wine).

Catholic ceremonies, therefore, are not superstitious practices, meaningless observances or relics of heathen and Jewish customs, but regulations of Divine, Apostolic and ecclesiastical institution. They may be grouped, according to Suarez [10] into three classes.

(a) Some invest a function with decorum, dignity and reverence, e. g. washing of hands, striking the breast, approaching the altar with downcast eyes.

(b) Others serve as external acts of worship, e. g. bending of the knee, bowing the head.

(c) Many are prescribed for a moral and mystical signification, e. g. elevating the bread and chalice at the Offertory of the Mass, raising the hands and eyes, giving the kiss of peace, frequently making the sign of the cross.

(d) To these may be added those of another class which not only symbolize, but produce, spiritual effects and obtain divine grace, e. g. the imposition of the hands of the bishop together with the form of words by which priestly power and inward grace are conferred on the recipient of Holy Orders.[11]

By *Rite*, in this connexion, we mean the sum total of ceremonies, prayers and the consecutive order to be observed in the various parts of any particular ecclesiastical function. Hence

[10] *De Sacramentis*, Disp. LXXXIV.

[11] *The Catholic Encyclopedia*, "Ceremony".

it has a wider signification than ceremonies, e. g. the rite of baptism, ordination, consecration, blessing of a church or cemetery, etc.[12] The totality of the rites of religion is called its cult (*cultus*), although in English we speak of the Roman, Greek, Ambrosian, Mozarabic, etc. Rites.

Rubrics are laws and regulations ordained by the Church according to which Mass must be celebrated, the Breviary recited, the Sacraments administered, and all the sacred functions performed. In the ancient Roman law-books the titles and inscriptions were written in *red* with a mineral called "Rubrica"; afterward "Rubricae" was applied to the laws themselves.[13] The Church followed the same custom in her liturgical books, and afterward the laws contained in them were called Rubrics.[14]

Rubrics are either directive or preceptive. *Directive* are those which do not bind in conscience, but are mere matter of recommendation or instruction. They are such as are counselled and are distinctly marked as such; e. g., "Pro opportunitate sacerdotis", "ad arbitrium sacerdotis", etc. *Preceptive* are those that bind in conscience, either *sub gravi* or *sub levi*. Almost all rubrics are of this class, whether expressed "in forma praecepti sive forma aequivoca".[15] St. Alphonsus[16] condemns authors who call those rubrics preceptive which bind *sub gravi* and those directive which bind *sub levi*.

The Rubrics of the Roman Ritual are *preceptive*:

(a) Paul V, *Apostolicae Sedis* prefixed to the Ritual, says: "Ritus . . . servari debent".

(b) Tit. 1, n. 2 of the Ritual contains a decree of the Council of Trent which says: "Si quis dixerit . . . ritus . . . sine peccato a ministris pro libitu omitti posse anathema sit".

(c) The S. C. of Rites frequently answers: "Servetur Rituale Romanum".

(d) It is the almost universal opinion of liturgists—Baruffaldo, Clericati, Bouvry, Falise and the latest authors.

[12] Pourbaix–Coppin, *S. Lit. Compendium*, c. I, § 1, n. 2.

[13] Facciolate-Forcellini *Lexicon*, "Rubrica".

[14] Fornici, *Inst. Lit. Notiones Praeviae.*

[15] Pourbaix–Coppin, *S. Lit. Compendium*, c. I, § 1, n. 4.

[16] *Theol. Mor. De Euch.*, n. 399, sect. III.

(e) Some are expressly directive only. Hence according to the axiom of jurists "Exceptio firmat regulam in contrarium in casibus non exceptis". The others are preceptive.

From this we must infer that a knowledge of the Sacred Rites is necessary:

(a) In order that innumerable sins may be avoided. They are not merely counsels but precepts which, as we have seen, bind sometimes *sub levi,* sometimes *sub gravi.* We can easily understand, therefore, how many sins a priest may commit who in the daily celebration of Mass, in the administration of the Sacraments and in the performance of other sacred functions through carelessness, negligence or culpable ignorance omits or perverts the rubrics, which, according to Benedict XIII,[17] "In minimis etiam sine peccato negligi, omitti vel mutari haud possunt."

St. Alphonsus[18] writing of this matter says, "Posse esse etiam mortale, si quis has ceremonias, esto non ex gravioribus, omitteret in notabili parte"; to which Turrinus adds: "Omissionem per se levem fieri posse gravem ratione scandali et contemptus, et a contemptu nescio quomodo excusari possint istas ceremonias omittentes saepe saepius, imo immutantes, imo transferentes et confundentes."

(b) Because if they are minutely and accurately observed, they foster respect for sacred things, instruct the faithful and increase devotion; whereas if they are neglected, omitted or negligently and carelessly performed, they produce contempt for sacred things and give scandal to the people. "Sacri ritus et caeremoniae . . . magnam christiani populi eruditionem, veraeque fidei protestationem continent, rerum sacrarum majestatem commendant, fidelium mentes ad rerum altissimarum meditationem sustollunt, et devotionis etiam igne inflammant."[19]

The body of the Rituale Romanum may conveniently be divided into two parts, the first of which treats of the Sacraments and the second deals with the Sacramentals.

The *first* part is divided into seven Titles, of which the *First* treats of what must be *generally* observed in the administra-

[17] *Concilium Provinciale Romanum.*
[18] *De Euch.,* n. 400.
[19] Sixtus V in the Bull *Immensa aeterni Patris.*

tion of the Sacraments; *Second* deals with the Baptism of infants and adults; *Third* treats of the Sacrament of Penance; *Fourth* deals with the Most Blessed Eucharist, as it is administered in the church and to the sick; *Fifth* treats of Extreme Unction, the visitation and the care of the sick and the manner of assisting the dying; *Sixth*, which is an appendix to the preceding, treats of the burial of the dead; *Seventh* deals with Matrimony and the churching of women.

The *second* part is divided into three Titles, of which the *First* (*VIII in the Ritual*) treats of various blessings, of which (a) some (ch. 1 to 19 incl.) are not *reserved*, that is they may be given by any priest; (b) some (ch. 20 to 32 incl.) are *reserved* to bishops or to priests who have received special faculties for imparting them; *Second* (*IX in the Ritual*) deals with processions, ordinary and extraordinary; *Third* (*X in the Ritual*) treats of exorcisms and of the manner of keeping the necessary parish registers: of Baptisms, Confirmations, Marriages, *Status Animarum*, and of the Dead.

To these is added an Appendix. It contains a short form for the blessing of baptismal water; instructions on and the form of Confirmation when administered by Missionaries Apostolic; decree about bination, carrying *privately* Holy Communion to the sick, the oil to be used in the sanctuary lamp. Then follow the Litanies for Forty Hours' Devotion, of the B. V. Mary and of the Holy Name. In the Typical Edition of the Ritual the Litanies of the Sacred Heart and of St. Joseph, approved several years ago, are also inserted. After these there is a long series of blessings, some *not* reserved, some reserved to bishops or priests delegated by them, some reserved to Religious Orders. Finally a list of blessings called *Novissimae*, to which list all the blessings that may be issued in the future will be added.

A second Appendix contains the short form for blessing baptismal water for the use of missionaries in the United States of America. Then follow more blessings. After these is found a supplement (at least in that edition for use in the U. S.) containing a Profession of Faith, the *Ritus celebrandi Matrimonii sacr.*, exhortations before and after marriage and the Recommendation of a soul departing.

NOTE.—By decree of 11 June, 1913, Pius X approves the new Typical Edition of the Roman Ritual, revised by the S. R. C. A few changes have been made and they can readily be marked in the Rituals in use, until the new Typical Edition can be procured. Those changes may be found in THE ECCLESIASTICAL REVIEW, April, 1914, pp. 394-398, arranged by the Right Rev. C. P. Maes, D.D., Bishop of Covington, Kentucky.

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MARTHA, THE PRIEST'S HOUSEKEEPER.

FATHER JOHN, a typical country pastor, after considerable waiting and seeking, found a good woman who seemed to possess all the canonical qualifications for a housekeeper. He employed her practically for life, and when she came to the rectory to begin her work he said to her in his pleasant but serious way: "Martha, as housekeeper of the rectory, you will be the second person in the parish; the second in dignity, the second in responsibility, the second in opportunities for spiritual advancement." Martha paid little attention to these somewhat strange, flattering words of the pastor; but before a year had passed she began to realize the full meaning of the words—second in dignity, second in responsibility, second in spiritual advantages—and began to see the truthfulness of the statement. Father John made prudent use of the many daily opportunities when Martha was waiting at table, or standing at the door, bringing the mail or delivering a message, to tell a little story or relate an interesting incident, or call attention to a chapter in a book that would enlighten her concerning the dignity and duties of her position. He took special care to tell Martha all the Bible said about St. Martha, her patron and model.

Martha remained a faithful housekeeper, and when after many happy years Father John became frail and sick, she nursed him with a mother's care. After the death of Father John she lived in a little house near the church, attended Mass daily, and never without praying for the repose of the soul of Father John. During the day she reflected much on

the many virtues of the beloved, lamented pastor and his life of sacrifice. Thus she prepared herself for a happy death, and when dying she felt that indeed as a housekeeper she had lived a blessed life, and that she had been not only the second in dignity, responsibility and spiritual advantages, but also the second in happiness.

Such Marthas, such old-fashioned, faithful housekeepers are difficult to find at present. Many a pastor looks for one and keeps on looking in vain. He is finally obliged to employ a domestic who does her work just for the love of money, who has no appreciation or even understanding of the dignity and mission of a priest, whose house she is supposed to keep. Why are such vocations rare? We find good women, strong in faith and charity, who are willing to consecrate their best years to the care of the sick, the orphans, the aged, all because Christ said, "What you do to the least of Mine you do it to Me." If such women are willing and anxious to do so much for those whom Christ calls "His least," why should they not do as much and much more for those whom Christ calls in a particular way "His own," "His friends," each of whom the Church calls "an other Christ," and whose mission is to do the things that Christ did? Why are there so few "holy women" now to minister unto the priest as "certain women who had been healed of evil spirits and infirmities . . . ministered unto Him . . . when He traveled through the cities and towns, preaching and evangelizing the Kingdom of God . . . and the twelve with Him"? Why are there so few Marthas now "busy about much serving," serving the Lord's anointed? Do we priests perhaps fail to make the good women, well qualified to discharge all the duties of a housekeeper, understand the dignity, the responsibility, the advantages of the position of a housekeeper in a Catholic Rectory.

Great in Dignity.

The woman who makes it her lifework to keep the house of a priest, must above all be a good Catholic, one who in the light of faith sees in the priest, by nature a man of clay, the priestly character, the man of God, and respects him accordingly and considers it a great privilege, a religious act to render him personal service. She must resemble St.

Martha and not Simon the Pharisee. Simon, we read in the seventh chapter of St. Luke, "desired Jesus to eat with him." He received and entertained Jesus, not as a prophet, but saying in his heart, "This man, if he were a prophet." Because of that doubt his service was most defective. Jesus felt it keenly and said, "Thou gavest Me no water for My feet—no kiss—My head with oil thou didst not anoint." Martha's faith was marvelously enlightened and strong. "Lord, I have believed that Thou art Christ, the Son of the living God who art come into the world." That faith made her desire to have Jesus enter her home, made her busy about much serving, induced her on another occasion to make Jesus a supper at which "Martha served". How often during the three years of His public life may Jesus have entered this home in Bethany—His second home on earth? This humble service of the Master made Martha happy and holy, and made her name glorious and immortal. Martha, strong in faith, and because of her busy service, remains the model of a housekeeper of a Catholic Rectory.

What can and must the pastor do to enlighten the faith of his housekeeper and make it thus practical? He must never forget himself, but remain always conscious of his priestly dignity. Christ, the Baptist, St. Paul, all the apostolic men, great in humility, were constantly filled with that feeling of their divine dignity, power, and mission. The priest must act in a priestly manner, not only when sacrificing, preaching, and administering the sacraments, but also in his own house when taking his rest and refreshments. He is always and everywhere a dignified, religious gentleman. Others will respect him as he respects himself.

The priest must be good to his housekeeper. Christ was good to Martha. When Lazarus was sick and when Lazarus, her brother, had died, Jesus came at the risk of His life, ignoring the pleadings of His disciples, and restored him to life. "Now Jesus loved Martha and her sister Mary," says St. John. The pastor must in a religious, dignified way manifest his appreciation of the noble sacrifice the housekeeper brings for him in the name of Jesus. He will provide for her, not only a kitchen for work, but also a comfortable room where she may spend her hours of leisure and entertain her

few friends. He will not ask her to do every odd job about the place and in church. He will not make her the servant of his personal friends and all sorts of workmen about the place. As Christ made use of His omnipotent hand to console Martha in the hour of sadness and sorrow, so the pastor will use his priestly influence and power for no person more readily than for his faithful housekeeper, when she personally, or some member of her family, is afflicted. He will make her understand that she has in him a friend who will not abandon her in the hour of sickness, or in the frailty of old age, or in the hour of death.

Christ was patient with Martha. "Lord, hast Thou no care that my sister hath left me alone to serve? Speak to her therefore that she help me." The Lord had care not to obey her nor to command Mary, but to calm, instruct, and correct Martha kindly. Similar scenes of excitement and impatience may occur in the rectory. The pastor will listen patiently, give gentle corrections and admonitions and fill the house with peace and joy. In all ways the pastor must have a great respect for his housekeeper, who is busy serving him for the love of the Lord and thereby is a person consecrated to the Lord.

Responsibility.

The rectory is the White House of the community. It is the home of the pastor, the spiritual father of the parish, the shepherd of the flock, the model man of the district. It is a sanctuary. In it the priest spends hours in prayer and meditation, studies sacred books, prepares sermons and instructions. It is the refuge of the afflicted. The poor come and ask for help; the ignorant come like a Nicodemus to be instructed; the afflicted come and seek consolation—to ask the priest to visit the sick; to ask the priest to bury the dead; to ask the priest to say Holy Mass for the many needs of the living and the dead. The rectory is the home of the ambassador of Christ in the midst of a desert, feeding the hungry followers of Christ; the home of the ambassador of Christ who must be able to say to the many who observe him closely, "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached unto them."

It is the "light house" on the solid rock for the many on the stormy sea on their way to eternal happiness. The faithful, passing the church, bow their heads and salute the Lord in the Tabernacle; the faithful, passing the rectory, look up to it with a certain, sacred respect and reverence, and whisper to their companions, "Our pastor dwells here."

Our pastors desire to have nice rectories. The members of the parish coöperate generously and cheerfully to build the pastor a home that is solid, comfortable, and well furnished. When the house is finished and furnished, the pastor must find a person who will keep it nice, neat, and orderly—a true housekeeper. Without a good housekeeper, the best rectory is only a chilly barn. A good housekeeper can make even a poorer material building cheerful and respectable.

A housekeeper has nothing to do with the management of the parish. She must know her place and she must keep her place. But, being the keeper of the house of the pastor, the house of the parish, she must frequently and in many ways represent the pastor and the parish. She answers the door-bell which rings frequently. There, good judgment and discretion are needed. The pastor may not be in. She will be asked many questions about when to call again, and what to do meanwhile. She must be ready to give prudent, intelligent answers. She answers the telephone bell. People of the parish seek information. What a blessing to have a good housekeeper who knows how to give the correct answers! She will and must meet people who are very inquisitive and seek to learn much about the private life of the priest, or to get the opinion of the priest on the gossip of the town. Foolish housekeepers are the cause of much unpleasant talk and of serious difficulties that pastors have in their parishes. All this goes to show that the responsibility of a housekeeper is very great, that her position is very important, and that priests must give serious attention to this domestic question.

In the new Canon Law we read, "The clergy shall take care not to have in their houses, nor to visit, women that may give reason for suspicion; they are allowed to have in their houses only such women as are above suspicion, either on account of the natural bond, as mother, sister, aunt, or about whom on account of their character and more advanced age

all suspicion is removed." Thrice blessed is the priest who has a mother, sister, or aunt who consecrates her life to take care of her favorite son, the priest, or of her brother priest. There are priests and prelates who think differently, and discourage the idea of having near relatives in the rectory; but the difficulties they find in this connexion seem trivial in comparison with the many advantages. No woman is more interested in the priest than such a relative; no woman can make the house so homelike for a priest as can a near relative; no woman will take such good care of the priest when sick, as a near relative will. The kindness of a priest to his mother or sister gives great edification. Lazarus was fortunate in having a sister Martha when he was sick unto death; when he was resting in the grave. Fortunate is the priest who has such a sister Martha as a housekeeper.

The priest who has no sister Martha or Mother Monica must secure a person for that responsible position, whose "character and more advanced age" will make all suspicion impossible. What a sad mistake to invite a young, inexperienced, worldly woman who could not take care of an ordinary office in the city, or house in the parish, to keep the rectory. She turns the house of the priest into a purgatory, if not into a hell. Martha had such a good character, such a good reputation in Bethany that, although Jesus entered the house frequently, although John could say, "Jesus loved Martha," not even the vilest enemy could suspect or dared to accuse Him of a relationship that was not holy. Only women of this character and mature age does the Church permit to live in the home of a priest. Too many priests ignore these words of Mother Church.

Religious Advantages.

The housekeeper of a Catholic rectory looks upon her honorable and responsible position in the light of faith, does her daily work with a noble religious intention, and may with confidence expect a great reward. The pastor will give her a good "living wage," and the Lord, for the love of whom she serves His minister, will give her "an hundred times as much, now in this time . . . and in the world to come, life everlasting."

The pastor must show her how to obtain that promised "an hundred times as much now in this time" by his example and his encouraging words. The daily religious devotions in the church next door must break the monotony of her rather quiet, lonely life, and fill abundantly the needs and cravings of her religious soul. The pastor will see to it that she has time to attend daily Holy Mass, and receive daily, or at least frequently, Holy Communion. He will not show himself displeased if breakfast is not ready immediately after Mass. He is considerate with people in the parish, takes Holy Communion frequently to the sick. Why should he not be considerate with her who serves him so faithfully and brings such noble sacrifices for his personal comforts? The daily Mass and the frequent Holy Communion of the housekeeper is a good, much-needed example for the parish and helps much to fill the rectory with a spirit of peace and joy.

The pastor who, realizing that the housekeeper has few friends and few distractions and amusements, invites her to automobile rides and encourages her to go to the theatre, makes a big mistake. He does not appreciate the wonderful effects of religious service. That the spiritually blind and indifferent who never go to church need such sentimental, superficial, daily distractions, we can understand readily and we pity them. Those who devoutly feed on the "Bread of Life" do not need and do not like such "light food". Those who intelligently assist at the renewal of the greatest of all tragedies, the sacrifice of Calvary, do not need and positively despise all the entertainments of the modern state. A truly religious housekeeper has too much reverence and respect for her pastor to go riding or traveling with him, and the pastor who discourages this reverence and respect will soon lose his housekeeper. He will be thoughtful and considerate and provide for her facility and opportunity to go where she may occasionally desire to go, without taking her to such a place himself. A change and rest will do her good, but he will not take her on his vacation. Martha served Jesus with much care and attention, and Martha never forgot that He was "Life and Resurrection"—that He was the "Son of the Living God". Jesus was always good and kind to her, but never familiar. "Do not touch Me, for I am not yet ascended to My Father."

Retreat.

Would it not be advisable to have annual retreats for housekeepers? The Church understands and appreciates much the importance and good results of retreats. She commands her priests and religious to make them. Every college and academy has its annual retreat. Retreats for laymen are growing in popularity. Why not have special retreats for housekeepers? When missions are given or Forty Hours' Adoration is held in their parishes, they are too busy to take full advantage of them. Their manner of life and work is very peculiar. At a retreat their dignity and duties could be explained, and their noble, holy intentions could be encouraged. A good annual retreat would obtain for the housekeeper the grace to keep the rectory well for another year.

The success of such a retreat would depend entirely on the pastors. If the pastors were to say a word of recommendation, the housekeepers would go; if the pastors were to express disapproval, for reasons more or less personal and selfish, the housekeepers would remain at home. The parish is willing to let the pastor go and make his retreat. Should not the pastors express a similar spirit of self-sacrifice and helpfulness? Would not one week of retreat make her better and happier for the other fifty weeks of the year? A strong faith and great piety, sustained and strengthened by solid devotion, will make our housekeepers as loyal, faithful, happy, and saintly as a Martha. Such a Martha is a great blessing to the pastor and the parish.

THE GUARDIAN OF CHURCH GOODS.

THE office of churchwarden is described in the Rolls of Parliament A. D. 1341, as the occupation of "wardens of the goods of the church."[1] The early Latin title of churchwarden was "Custodes", or "Procuratores ecclesiae", thus confining the office simply to providing for the many requirements of a special church or chapel, including the keeping in repair of the actual fabric. No sort of civil function was connected with this, but it most strictly did include the "duty of

[1] For most of the information contained in this article I am indebted to *The Churchwarden's Accounts from the XIV Century to the Close of the XVII Century*, by J. C. Cox, LL.D., F.S.A.

presentment to the ecclesiastical court of moral delinquencies in either clergy or laity of the parish". He, or they, rather—for there were sometimes two—are alluded to in an old book thus: "The office of churchwarden, as guardian of the goods of the church, dates from the latter part of the middle ages."

Fees for burial within the church and for ringing funeral knells went to the warden, but no civil duties belonged to the office until late in the reign of Henry VIII. From 1549 onward these officials became relieving officers who dealt with the mass of poverty chiefly brought about by the suppression of the monasteries, as well as by the seizure by the Crown of the chantries and obits.

Very seldom was the office of churchwarden confined to one person; two to four was the recognized number. At St. Edmund's, Sarum, there were two senior and two junior churchwardens. In post-Reformation days the refusal to act as churchwarden, when once appointed, subjected the person to a fine of from ten shillings to five pounds. During the seventeenth century there were often two wardens, one being a man and the other a woman, and the records of a Somersetshire parish show that two widows once held the office, their account mentioning that the parish paid for shrouds on six occasions.

Bishop Hobhouse shows that the distinction between a Manor Court and a Parish Meeting in pre-Reformation times turned upon class distinctions, the lord of the soil only, with his tenants, etc. voting in the former, while in the latter, which was held in the church, all persons, the women as well as the men, voted for the wardens. "The bulk of the parishioners, even the serfs, were engaged in planning the amusements whereby revenues were gained for the church. The people were not spectators or partakers merely, but also managers who shared in the payment and the work. Thereby the bonds of social fellowship were tightened, and the barrier lines between servile and free, which were to the students of our lawbooks so impossible, were melted away by the warmth of kindly fellowship."

Bishop Hobhouse is also our authority for a list of those things which, in the fourteenth century, entered into the churchwardens' accounts. The list is taken from the record

of St. Michael's, Bath, as representing the working of the church in a town parish with a population chiefly of traders, in post-Reformation times. (a) "The occasional allowance to the wardens of a stipend (*pro stipendio*) of 12d.; (b) the feasting at audit time—a fairly common custom in town parishes, but in this instance entered after an undisguised fashion; (c) a small flock of sheep—an awkward and unsuitable increment for a town parish; (d) a continually growing endowment of land and houses, rising in value from 10s. 9d. in 1347 to £11. 18s. 8d in 1540—these properties were charged with obituary, denoting the primary motive of the donors; (e) a continual burden of house agency on the wardens, leading to a multiplicity of entries for repairs and management; (f) partition of duties between the two wardens, one being elected as bursar (*portare bursam*); (g) the usual sufficiency of revenue for the handsome maintenance of the church, aided by gifts and bequests, with but rare resort to church ales or such like expedients." Until 1697 the chief part of the clerk's salary depended on the money from the ales. Then the practice was abolished.

"The clerk's ale," says Brand, "was the method taken by the clerks of parishes to collect more readily their dues." An old writer, Denne, is of opinion that "Give-ales were the legacies of individuals, and from that circumstance entirely gratuitous." The *raison d'être* of church ales seems to be that in pre-Reformation days, feast-days were those on which the people able to do so were bound to hear Mass, consequently the Church occupied herself very actively to find amusement and entertainment for them. Holy Day thus became synonymous with Hoteday. Every sort of amusement was helped on, and in this way general or special church funds were materially assisted. The Ale was held in the church as late as 1506, for in the churchwarden's accounts of that date for St. Laurence, Reading,[2] the item, "makyng clene of the church agaynst the day of drynkyng of the seid church" is entered, besides the cost of "flesh spyce and bakyng of pasteys agaynst the day of drynkyng," as well as the ale itself—which was the principal beverage used on these occasions. Usually, moreover, the Ale was held in the church house, which was near the

[2] *Popular Antiquities*, Vol. I, p. 180.

church and built or purchased for the purpose of becoming a focus of the social life in the parish. Besides providing a place where the holy loaf and perhaps altar wafers could be made, it housed the brewing gear for the "holy ale" of Christian fellowship. The wardens sometimes added to the church income by letting the oven and brewing vessels to private persons. The wardens' leave had to be asked before a parishioner or parishioners could proclaim an Ale, which in churchwarden's Latin was termed a *taberna*, or tavern. The charity of the times is evidenced in the terms, Bride-ales, instituted to help the poor who could not afford their own marriage feast. Clerk-ales were intended to find the stipend for the parish clerk. Bid-ales were organized to help some poor person in want. Speaking generally, the churchwardens had to see to and keep an account of all which could be classed as church-ales, entering with exactness all that was expended on every occasion—the purchase of wooden bowls, cups and platters, etc., etc.

The Ale play or Miracle play was sometimes held in the nave of the church. In 1461 the wardens' accounts in one instance noted 16s. 10½d for the players' properties and clothes—chevrons, peruques, tinfoil and fustian—which were often let out on hire. The earliest record of these plays which took place in church, Mr. Cox discovered in the wardens' accounts of St. Augustine, Hedon, for the years 1339-40, when the sum of 7s. is set down as having been paid by the actors in church on the Feast of the Epiphany. But liturgical plays were always acted in church, that of the last-named festival besides the great drama of Palm Sunday. Numerous are the records which he gives of the expenditure on payment for the actors' time—carpenters, properties, prayer-books, minstrels, cooks, basters, visors, dyeing hair and clothes, garlands, lamps, and clothes of various kinds. On Palm Sunday flowers and cakes entered into the decorations, and were thrown down among the people from the porch roof or tower, or, as in a Somersetshire church which I have seen, from a balcony inside the porch.

It is interesting to learn what some of the duties of the churchwardens were in those medieval days. Among the most important was all that included the church bells, casting, purchasing, repairing of the bells and the supplying them with

ropes. Bells were to be rung in times of storm, and in 1519 in the Spalding accounts we see: "Pd. for ryngyng when the Tempest was, iijd," and in 1464, "bread and drink for the ringers in the great thundering." At St. Mary's, Sandwich, we meet with similar items. No mention of ringing bells for Mass and the services of the Hours is ever found in these accounts, as this office was usually performed by the clerks of the church, and was therefore gratuitous. At the festivals, however, such as the Feast of Corpus Christi, Rogation week, the Assumption, the price paid to ringers is carefully entered. For the "passing" or "soul bell" they were also responsible. In populous parishes this was not a small source of revenue to them. The bell, as we all know, was sounded while persons were in their agony, with the object that all who heard it might pray for them. In St. Edmund's, Sarum, it was known by the beautiful name of "forthfare bell". Ringing for the coming of royalty is noted in the parish accounts of Saffron Walden in 1455, when Queen Margaret visited the abbey; and on another, when Henry VI passed through or visited it. Ringers were also paid on special occasions, such as a coronation, a battle, the election of Pope Leo X, etc. In 1586, after the Reformation, we read of the payment at Stamford, Berks, Minehead, Somerset, as well as in other churches, for the ringers at the execution of Mary, Queen of Scots, this being by no means a toll, but "for joye that the Queen of Skotts, that enemy to oure most noble Queen's Majestie and our countrie, was beheaded; for the wych the Lord God be praysed," etc.

Hiring torches for funerals, besides great funeral candlesticks, a hearse cloth, black pall, the best cross and candlesticks, and on another occasion the "second best," are all found in the accounts of medieval days. In explanation of the word "hearse" or "herse," now used invariably for a funeral car, Mr. Cox tells us this was employed for a frame for holding the candles. He says: "When a corpse was brought into the church, the wooden framework was placed over the body. Over it was placed the pall or hearse-cover, whilst at the angles, and sometimes on the ridge, were iron sockets for candles. Occasionally these wooden hearses were reproduced in iron or other metal and made prominent parts of the tombs of persons of distinction buried within the church, and the

tapers in them were lighted at the obit and anniversary of death. A few of them survive, notably at Tanfield and Bedall, Yorkshire and at Spratton, Northamptonshire. Over Richard, Earl of Warwick's effigy in the Beauchamp Chapel, Warwick, is a hearse in brass, to bear the pall—thus styled in the contracts for the tomb, 1439. The sums received for the Font Taper were always entered, usually after the sum taken at the church door at Easter and some few special days. The collection was made on Easter eve or day, and called "ad serum fontis". The sum varied, being dependent on the number of baptisms. The wax for the Paschal Candle was often associated with this taper in the entries under the head of Wax.

The Paschal money was originally started to provide the great Paschal candles, and was paid by all parishioners of suitable age when they "took their rights," which meant to go to their duties. At St. Edmund's, Sarum, the weight was over thirty pounds on one occasion. It may be well to enumerate the various lights and gilds shown to have been used at St. Edmund's in medieval times. In the Lady Chapel two altar lights and a lamp before the Blessed Virgin, sustained by the gild of the wives; at the high altar in the choir were two lights, and a lamp supported by a gild before the Blessed Sacrament. At Christmastide there were two "torches of rosom," and in 1501-2, mention is made of two for the high altar on double festivals, weighing 30½ lbs. Over the sepulchre at Eastertide, in addition to the great sepulchre taper and paschal taper, were a hundred candles fixed on prickets or pins of beech. The chapel of the Jesus Mass, with its specially well endowed gild, had two tapers for the altar and a torch of resin weighing 11 pounds. This gild supported the Morrow Mass held at 6 a. m. at the Holy Cross altar; and the accounts show that there was a yearly supply of six pounds of tallow candles for the Morrow Mass in winter time. The weaver's gild had a chaplain who used the Morrow Mass altar. In the nave was the specially supported Rood light, in addition to the Trendall, or hanging corona of lights, and the candles on the Rood beam. In the North aisle was the chapel of St. John the Baptist with a light, and mention is made of the lights of the Trinity, Maidens, Servants, and of St. Christopher, St. Catherine, St. James, and St. Sebastian.

In the churchwardens' account of St. Mary's, Redcliffe, Bristol, is found the expenses of a new Easter sepulchre, including:

> 4 payr of angels' wings for 4 angels, made of timber and well painted.

Also in the accounts of St. Helen's, Abingdon:

1557.	To the sexton for watching the sepulchre two nights,	8d.
1559.	Payde for making the sepulture,	10s.
	For other charges about it	4s. and
	To the sexton, for meat and drink and watching the sepulture according to custom	22d. [3]

Space on which to stand and sell their wares at the churchyard wall was let out in fair time, and the entry is also found of butchers and cheese sellers being allowed a place there.

All gifts in kind or money, made from time to time with the idea of having the donors' names inscribed on the bede roll, were read out by the parish priest on Christmas Day, Michaelmas, as well as every Sunday. For the fulfilment of this duty the priest received 4s. per annum.

There seems to have been a good deal of method in the disposition of church funds, and variety in their collection. In a Devonshire parish the general churchwardens' fund was kept up by several "stores." Thus we read: "In 1511-2," the wardens of the following stores contributed as follows:

> "The Wardens of the stores of the Great Torches—13s. 4d.; of the Junior Torches, £2; of the Blessed Virgin, £7; of the Blessed Mary at the Font, 10s.; of the wyvy (wives) Store of the Blessed Mary, £2; of the High Cross, £4; of St. George, 26s. 8d.; of SS. Katherine and Margaret, 20s.; of St. Clement, £2; of SS. James and Nigius, 20s.; and of St. Thomas of Canterbury, 2s."

Each of these gilds or fraternities maintained lights before the respective images, and put aside the respective contributions for the general church funds.

The church accounts and those of the Jesus Mass were made up on Maunday Thursday, and for "keeping the accounts" an

[3] *Old Church Lore*, by William Andrews, F.R.H.S.

annual charge was always made. In 1461, 24 gallons of good ale were bought at a halfpenny a gallon, this to be drunk in ash-wood cups, of which one dozen were entered. The drinkers of the ale, it is thought, were the wardens, auditors, and some invited parishioners when the accounts were made up. The ale was always drunk in the church, possibly, or rather probably, in the vestry. This was followed or accompanied by a *jantaculum* sometimes, a breakfast or dinner, taking place on the morning of Easter Day, and usually consisting of calf's head, with the heart, liver and lights.

The boys and men carrying the banners in Gang-week or Rogation, had to be paid, the sum being entered in the warden's accounts as well as the amount of their cost, which could not have been inconsiderable. There were little bells on the fringe of the banners used to adorn the church walls and kept in the vestry when not being used for this purpose or in processions.

The clerks employed about the church were usually lodged in a vestry chamber, to which the following item of the year 1495 refers: "For makyng of a bedde in the vestry for the clerkys, vjd."

As much discussion has taken place from time to time on seat rents, it is interesting to note how ancient is this custom. In the parish of St. Edmund's, Sarum, occurs among the parochial expenses for the year 1477-8, under the heading *Assertaciones Sedilium*, the following item: "Sixpence was received for the seat of Robert Romsey, and twelvepence for two seats for John Thornton." In 1480, seat money (*conduccio sed.*) to the amount of 2s. 8d., was entered for the chaplain's mother, and so on. The word "pews" appears to have been chiefly used to indicate the pews or seats for the wives of householders.

In the English churches, as elsewhere, the general rule obtained of standing when not kneeling. The bench tables against the church walls, as well as those round the piers, were used chiefly by the infirm or aged. Mr. Cox tells us that "the custom of providing wooden seats for the congregation seems to have originated with patrons and founders of chantries and chapels causing seats to be fixed within their parcloses or screens," and thence gradually introduced into the body of the church. There is no proof, however, of any general pewing of churches until the fifteenth century is reached.

In one of the Salisbury accounts we find a note made of money given by many persons on occasion of the "pardon," when offerings were made for the decoration of the church at Michaelmas and the Annunciation. At these times the hand of St. Edmund in a silver reliquary, his gold ring in an ivory box bound with silver, the comb, part of a shirt, and a cruet which had belonged to the same Saint, a piece of the stole of St. Dunstan, and a piece of St. Wolfrida, Abbess of Wilton, were exposed to the faithful, who made oblations. In one account a child was hired for 6d "to kepe the pardon" at the Annunciation, while a man, for 8d kept it at Michaelmas. This merely meant, we may assume, being in charge of the offerings.

The origin of Peter's Pence is due to the practice which obtained from Saxon times to collect on St. Peter's Day, money to maintain the English College in Rome, whence the name of Romescot or Peter's Pence.

The *panis sanctificatus* is found occurring in the churchwardens' accounts of the sixteenth century. Brought into the choir after the Sunday Mass, it was cut up and distributed to the congregation to be eaten in sign of "friendly amity," and the entry, "bred on Palme Sonday, 1d." was probably a reference to the holy loaf, a collection being generally made when it was carried round. In the same accounts as are here named is found "the holy cake cantell, ijd." Cantell or cauke, a small piece or corner, or slice of anything, came to be used as meaning pieces of the holy loaf.

Under "Encresse" of lights, or "Incrementes of lightes" we find entries of certain sums brought into the general fund by the various gilds at their common festival. When the stewards found that they had an "increase," or balance, after the due maintenance of their light and the fulfilment of their religious and social obligations, and also after retaining a sufficient stock in hand wherewith to start another year, they brought the surplus to the church to be hallowed, and transferred it to the churchwardens. The collections made in church or at the church door on certain special days, such as Easter, Maunday Thursday, etc. were of course accurately entered, as well as all gifts made to the church. The latter, *Dona et Legata* is a heading of the receipts often found, and they include live-stock, such as sheep, pigs, cows, a town bull being valued at 7s. in 1507, and another in 1500 at 10s. 9d. The

wardens of Tintinhull gave 3½d in 1458 for a beehive. Gowns, cloth, brass pots or mortars, oak coffins, silver spoons, jewels and rings were placed in the treasury for sale at a good opportunity, while, especially in country parishes, live stock was farmed, the proceeds being generally given for specific purposes. The churchwardens had before and after the Reformation to pay people for keeping vermin and birds out of the church. An entry can be quoted from the seventeenth century accounts of Pittington, Co. Durham: "It was agreed upon by the gentlemen and twelve of this parish that whosoever shall take any fox or pate [4] or badger in this parish and bring the head to the church shall have 12d. paid by the churchwardens." Entries for snakes were also found, besides moles, etc. Birds that entered a church had to be caught and destroyed by the churchwardens. Among these were jackdaws, pigeons, starlings, owls, jays, kites, buzzards, bullfinches, wood pigeons, sparrows, magpies, etc., killed, if not in, near the church. Rats seem to have been as mischievous as they are wont to be, for in the church of St. Mary-at-Hill, we find among other entries: "To the rat-taker for laying of his baits, iiijd."

Dogs were so often found in church that a dog-whipper, who received small wages, undertook to turn them out. In 1542 the Ludlow churchwardens' accounts contain the entry:

For whippynge doges out of church ..... viijd
Keepinge order among boys ..... xxd

In the fifteenth century there was hardly to be found a clockless church in town or country—one might wish that the same could be said nowadays! The clock-bell or bells were very often struck by a quaint little figure called a jack. Even in large town churches the clock had very often no dial. Until the sixteenth century, hour glasses for the preacher were not in use, but when they were, the expense was entered in the churchwardens' accounts.

In the middle ages churchwardens' accounts in towns bear witness to what is popularly called church decoration. These entries are seldom found in country accounts, for the obvious reason that flowers, etc. were offered gratuitously. Of the special flowers, etc. used and of interest to a folklorist, we may quote here the following. Birch was used on Midsummer Day.

[4] Pate is the North country word for a badger.

Yew was employed at Easter as especially emblematical of immortality. For Corpus Christi red roses were woven into garlands, sometimes mixed with white woodruff. Garlands were hung on the processional cross as well as on the large processional tapers, and in the choir or screen. In wardens' accounts are found lilies, St. John's wort, gilliflowers, rosemary and fennel, the latter being used for strewing on the ground.

The cost of decorations altered with the times. "The wardens of St. Martin's, Leicester, paid for holly and ivy at Christmas a halfpenny in 1493, a penny in 1494, twopence in 1495, and so on.

Contrivances in church decorations which have the effect of making the scenes represented more realistic, are sometimes objected to as theatrical; but we find that the practice was common in the middle ages, for in the churchwardens' accounts of Yarmouth between 1462 and 1512 there are many entries of this nature, such as at Epiphanytide for the making of a new star: "A new backline to the star and ryting the same star." An archeologist writes: "These items relate to the mechanical devices employed in the ceremony known as the 'Feast of the Star,' as performed upon the Festival of the Epiphany. The Magi entered the church by the west door and proceeded up the nave until, on approaching the chancel, they perceived a star hanging on the Great Crucifix of the rood loft, whereupon they exclaimed 'Behold the Star of the East'. The star, moving back by means of lines and pulleys, led them to the high altar, where, drawing a curtain aside, a living child would be discovered representing the Holy Child. At the same time the Magi, dressed as three kings, made their offerings, and a boy representing an angel said, 'All things which the Prophets said are fulfilled,' the Festival then concluding with chanting."

In parish churches the pictures or images were covered throughout Lent with white cloths, remaining veiled until the Easter Matins; for in 1448 we find in the churchwardens' accounts, "a whyte veyle for the church in Lent tyme," and another "whyte veyle to be hangyng before the hy. autr. in lenten tyme". In 1504 "a veil for Lenten of white clothe," and so on. Also we find the cost of the Rood veil, which had its own special Lenten cloth hung before it, this being withdrawn by contrivance of pulleys, rings, and cords on Palm Sunday.

There is an entry for painting the processional cross. In the Sarum diocese the color was red; in London, green. Even as late as the seventeenth century license to eat meat in Lent cost six shillings and eightpence. Those who applied for these dispensations had to accompany their request by a doctor's certificate, and the sum paid was entered by the churchwarden who received it in his book of accounts.

The wardens in post-Reformation days at Canterbury in the seventeenth century were bidden "to provide a convenient large sheet and white wand, to be had and kept within your church and vestry, to be used at such times as offenders are censured for their grievous and notorious crimes." The offences for which public penance was required were chiefly for incontinence and slander. And as late as 1735 is noted: "Paid for washing the Parish sheet for chit's wife to stand penance in 2d."

From penance we come to the subject of dancing, so greatly associated with merrymaking in medieval days. The receipts in churchwardens' books for St. Edmund's, Sarum, show that sums were often "gotten to the profitte of the churche" by dancing. Whitsuntide dancing used to be a reason for making a church gathering or collection, and in the time of Henry VII 3s. 4d. for "Whyton tyde dawnsynge" is among the entries. The Maypole dance of the children also swelled these accounts. Mr. Cox speaks of the first definite mention of this entertainment occurring in the churchwardens' accounts of 1490 roll, the conclusion drawn by this reliable antiquary being that the dance took place within the church, almost surely in the nave. A detailed account of the expenses followed. These expenses are also found in other like documents.

St. Nicholas, Bristol, a most interesting church of Pre-Reformation days, has most valuable parish accounts. There is the crypt church and the upper church. Those of the former commenced in 1489. It was at this church that the Festival of the Boy-Bishop was kept on 6 December. A young bishop and his choir boy were responsible for all the services—excepting of course the Mass. The mayor, sheriff and town council attended in the evening to listen to the boy-bishop's sermon and to receive his blessing.

L. E. DOBRÉE.

Analecta.

ACTA BENEDICTI PP. XV.

EPISTOLA AD R. P. D. ALFREDUM EPISCOPUM WINNIPEGENSIUM, DE LITTERIS OFFICIOSISSIMIS GRATIAS PERSOLVENS.

Venerabilis frater, salutem et apostolicam benedictionem. Pastoralem epistolam, qua dioecesis tuae fideles ea diligenter edocuisti, quae de sacris Missionibus, non ita pridem, Apostolicis Nos Litteris catholici orbis Episcopis commendavimus, libentissime legimus. Fluit in ea ut ros eloquium tuum sive multam atque albescentem messem et evangelicorum operariorum non una ab re inopiam commemoras, sive hortaris ad semen eis dandum seminantibus ac praemia extollis misericordibus promissa, sive demum adiutores ac socios iisdem comparandos curas. Enimvero pleno de pectore manant verba tua ex iisque te eum agnovimus qui, ut allatum est, in agenda sacrorum Missionum caussa es totus. Propositum sanctum vel strenue persequenti Nos commendantes iterum, tibi, venerabilis frater, et gratulamur ex animo et uberes a Deo precamur laborum fructus et horum auspicem unaque caelestium conciliatricem munerum ac Nostrae testem benevolentiae, apostolicam benedictionem peramanter in Domino elargimur.

Datum Romae apud sanctum Petrum, die XIX martii MCMXX, Pontificatus Nostri anno sexto.

BENEDICTUS PP. XV.

SACRA CONGREGATIO DE PROPAGANDA FIDE.

DECRETUM: SUPER ADPROBATIONE OPERIS S. PETRI APOSTOLI.

Ut Missionum apud exteras gentes semel inchoatarum progressui atque stabilitati prospiciatur, nihil magis profecto confert quam apta indigenae cleri efformatio; id quod saepius non solum ab hoc S. Consilio, sed ab ipsis Summis Pontificibus solemniter proclamatum est. Ad opportuna vero subsidia in tam nobilem finem paranda, inde ab anno 1889, exorta primum in Gallia est peculiaris Consociatio, cui nomen *Opus S. Petri Apostoli.* Quae quidem Consociatio, translata postea in Helvetiam sede, pluribus Episcopis atque hac S. Congregatione faventibus, non mediocres protulit in bonum Missionum fructus. Ut autem praecellenti huic Operi, iam nunc firmiter constituto, novum robur accedat, ac laetiora, in tam urgentibus Missionum necessitatibus, incrementa suscipiat, Emi Patres Sacrae huius Congregationis Fidei Propagandae, in plenariis comitiis, habitis die 29 superioris mensis martii, vota excipientes, a Moderatoribus dictae Consociationis inde ab eius ortu saepius iterata, censuerunt idem S. Petri Apostoli Opus S. Congregationis adprobatione munire illudque sub immediata eiusdem S. Congregationis dependentia collocare; eius vero statuta, iuxta adnexum exemplar, ad triennium, experimenti causa, adprobare.

Hanc vero Emorum Patrum sententiam, in audientia diei 12 vertentis aprilis, Sanctissimo D. N. Benedicto PP. XV ab infrascripto S. Congregationis Secretario relatam, Sanctitas Sua benigne in omnibus adprobavit, ratamque habuit; ac praesens ea super re decretum confici iussit.

Datum Romae, ex aedibus S. Congregationis de Propaganda Fide, die 26 aprilis anno Domini 1920.

G. M. CARD. VAN ROSSUM, *Praefectus.*

L. * S.

C. Laurenti, *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

16 March, 1920: Mgr. Donald MacDougal, of the Diocese of Argyll and the Isles, made Domestic Prelate.

20 May: Mgr. James Joseph Ryan, of the Archdiocese of Cashel, made Protonotary Apostolic *ad instar participantium.*

22 May: Mgr. George Coote and Mgr. Lionel Evans, of the Archdiocese of Westminster, and Mgr. John Cauley, of the Diocese of Monterey and Los Angeles, made privy Chamberlains supernumerary.

Mr. John Lane Mullins, of the Archdiocese of Sydney, made Chamberlain of cape and sword.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

LETTER OF POPE BENEDICT XV to the Most Rev. Alfred A. Sinnott, D.D., Archbishop of Winnipeg, in praise of his work for the Missions.

S. CONGREGATION OF PROPAGATION OF THE FAITH publishes the decree of approbation of the society called "Opus S. Petri Apostoli", which was established in France, 1889.

ROMAN CURIA announces officially some recent pontifical appointments.

ELECTRIC LIGHT BEFORE THE BLESSED SACRAMENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

In connexion with the article on electric light for the sanctuary lamp in the April issue, is it permissible to reopen the question, and perhaps to petition Rome for an extension of the privilege to use electric lights in our sanctuary lamps?

Probably eighty per cent, or more, of our so-called olive oil, including that used in the best restaurants of the country, is not made from olives at all, but from African ground nuts. Even imported French olive oil is not what it claims to be, for whole shiploads of ground nuts from the west coast of Africa are sent to France to be converted into "olive oil". The traders, whose harvest of nuts is gathered for them by the negroes at little or no expense, make no secret about the matter. The manufacturers, however, for obvious reasons, label their product with the old trade mark. Our own "Pure Food and Drugs Act" label on the containers does not guarantee the genuineness of the oil, but only its purity, i. e. the absence of ingredients noxious to health. These "olive oils" are high-priced, far too high-priced for substitutes; they are made very palatable; but their agreeable taste does not necessarily make them good-burning oils. Priests do not begrudge the Lord the price of these oils, but they find that their money is very often wasted on an altogether inferior article. Hence the great difficulties experienced with sanctuary lamps. Notwithstanding the constant

care lavished on them, they are found extinguished or giving off a disagreeable odor. In some, fortunately rare, cases, church fires have been traced to them.

The use of electric light would obviate these difficulties to a large extent. Of course, it is not a perfect source of constant illumination either, since the current may be interrupted, or the filament may burn out. But this is very infrequent. And it has the advantage of being clean, free from danger, and from odor. While an abundance of electric light in our churches sometimes gives the jarring impression of a theatre, there is nothing theatrical about a tiny red bulb. Someone suggested last year in this REVIEW, if I remember correctly, that there is something peculiarly appropriate in having this mysterious electric power, which the Creator Himself has put at our disposal, keep eternal vigil before the mysterious tabernacle. Whatever value the suggestion may have (and the Church always attached considerable value to symbols), there would seem to be nothing inappropriate or savoring of daring novelty in petitioning for the use of electric light before the tabernacle.

J. B. CULEMANS.

Moline, Illinois.

The petitioning for the privilege of using electric light before the tabernacle or at the Holy Sacrifice of the Mass would no doubt be a legitimate step on the part of the episcopal guardians of the Blessed Sacrament, where olive or vegetable oils, or beeswax candles, cannot be obtained. But the introduction of a new element of symbolic interpretation in the liturgy of the Church is a matter that calls for a much higher authority than the existing disciplinary channels of ecclesiastical administration. The symbolism of olive (vegetable) oil and beeswax in the service of the altar and the sacramental rites comes to us from the directly revealed divine law of the Mosaic Church, the vestibule of the Church of Christ. "And the Lord spoke to Moses, saying: Command the children of Israel, that they bring unto thee the finest and clearest oil of olives, to furnish the lamps continually" (Lev. 24: 1-2).

The beautiful prayers and invocations of the Roman and Greek Rituals admit of no other interpretation than that which makes the natural and pure product of vegetable life and animal

industry the permanent expression of adoring, fostering, and healing service to God. The electric light, artificial, incapable of producing growth, consuming without nourishing, gives at best but the symbol of fire. That is not the purpose of the undying devotion of the lamp before the tabernacle nourished by the olive, the very name of which signifies Christ with the streams of sacramental grace that flow from His Divine Presence. To substitute electric light for the oil and beeswax of the sanctuary would not only ignore an express ordinance of Divine appointment but suggest many an unworthy substitution in the sacramental rites of the Church.

MARYKNOLL MISSION LETTERS. XV.

AMERICAN CATHOLIC MISSION, YEUNGKONG, CHINA,
11 January, 1920.

Dear Maryknollers:

I often wondered how it felt to be a missioner in a pagan village, but the experience is hardly exciting and certainly less enjoyable than going to a village where the Christians rush out to greet you and the children smile at you with their instinctive sense of friend and foe. At a pagan village you are met by politeness on all sides, and a good meal, and a bed if you stay over night. But Chinese notions of etiquette and cuisine cannot make up for Catholic hospitality.

I took a rather long trip a few days ago—the longest in distance, thought not in time, that I have been away from Yeungkong. It was westward and south for perhaps one hundred and fifty miles to the limit of the Yeungkong sector of our Mission. It took in two prefectures, or "counties" as we should say.

Not only was it the first time that an American priest had set foot here (which is a daily red-letter event at present), but it was the first visit of any Catholic priest in many years, and where the former missioner left hundreds of the faithful we find at present tens or less. Fifteen years of bandits have wiped out villages where formerly there were two score Christians.

We had not intended to visit this section until March, when Fr. Gauthier would come with me and renew old acquaintances,

for this was his district in 1903. But the present is so favorable a time! There have been two or three months of peace; the weather is the best that Yeungkong has for travelling; and what really decided me was that the principal Christians from every stopping place on the way came to Yeungkong for the Christmas feast. Henceforth I will show them the honors due real confessors of the faith, for the journey is longer and more uncomfortable than I had imagined.

We left Yeungkong at 1:30 on 27 December, after a false start at one o'clock, when I remembered, as we left the city walls behind, that I had not included my chalice in the outfit. I tried to travel as light as possible, as the Christians must shoulder the " white man's burden ". It consisted this time of the Mass outfit, two blankets, a comb, towel, and toothbrush. Besides, my pockets bulged with my Breviary, a notebook, and Arregui's *Summarium Theologiae Moralis*, a handy volume for the mission journeys. (We have agreed among ourselves to review " Matrimony " this coming year.)

Fr. Vogel followed the Chinese customs of walking part of the way with us, then went back to Yeungkong for a two weeks' meditation on *O beata solitudo: O sola beatitudo.* The travelers were quite a crowd. I had asked three of them to postpone the home trip to their villages until I could accompany them, but the prospects of the feasting in a village on the priest's arrival persuaded several others to wait also.

We hopped and skipped through Yeungkong's slums, then ferried downstream for one hour to Faochun. There the Christians insisted on my taking a chair, though it was only four miles to Chuenpakchai, our sleeping place for the night. Incidentally, the chair made such good speed that we outdistanced the others and on arrival there was no one but myself to foot the bill.

This village belongs to the Wong family and has not been molested by bandits in many years, with the result that the Temple of Ancestors is an imposing brick affair in good repair. Of the Wong family tree only one branch is Catholic—a man and his six sons, four of them married. The little group of fifteen or so pack the family chapel daily and are practising Catholics. They have an altar, painted and rigged up, and the

walls have a few framed holy pictures, but even aside from this the atmosphere is Catholic. They do not practise the virtues of cleanliness or thrift, if such be Catholic virtues anywhere, and they imagine that a single priest can manage half a chicken, huge chunks of pork fat, four eggs, a lobster, and any number of oysters and dried or salted fish. Even with a knife and fork I could not have made a braver showing, yet I'm sure I disappointed them.

I grabbed the few minutes of light left to say my Breviary, surrounded by a litter of pigs and some children.

They treated me like one of the family and put me to bed in a corner of one of the rooms. The noticeable feature was its abundance of fresh air that whistled in through the side that has no wall. These principal rooms have simply three walls and a roof, saving such useless things as windows or doors.

The morrow was the feast of the Holy Innocents, besides being Sunday, and the family was joined by a few other Catholics during the Mass and "agape" that followed. There were three communicants. All had received on Christmas at Yeungkong. After Mass I baptized another son and a grandson born on Christmas eve, then blessed a new house and played with the children who threatened to cry whenever I made signs of stopping the game. Later we walked to Tailung, two miles away. It is for sale at $2,000. Would need another $2,000 to dry it out and build a protecting wall against the rise of the river. The natives claim it would bring a yearly rental of $1,000. The difficulty, as I see it, would be to collect the rent.

On the way back I looked at another field that was more enticing, a piece of ground about 100 feet square adjoining the Temple of Ancestors. It and the Temple site are the only high ground in the village. The Catholics will give it to us any time we want to build a little chapel here. I explained to them that the score there at present hardly warranted building a chapel now, especially as they have a room set apart for prayers. They urged that a simple mud-brick affair, large enough for two score, would be sufficient. I shall send the catechist here to tap the rest of the Wong family trunk.

On our return we had breakfast—a square meal, a really appetizing one. The old Christians gradually learn our aver-

sion to stale fish and some of the grease, and their meals are delightful. The Chinese twist to things bewilders the stomach at first, but later gives just the little Oriental flavor that adds zest to the meal. While on the subject I might add that if a man can stomach a little careless dirt he will relish Chinese cooking. Much of the grease and flies escape my observation naturally, so the chief objection with me is the sameness of every meal, like the Sunday desserts at Maryknoll in ye olde days. Lest the cook take umbrage at that, I must hasten to say that the Maryknoll diet is the most varied I've met with.

The Chinese dinners are gotten up for healthy appetites. A poor foreigner with squeamish taste has only to walk or simply wait until 10 o'clock before breakfasting and he will be cured. The old Irish proverb, "Hunger is the best sauce", applies the world over.

At twelve o'clock we said the Rosary in common, which, by the way, is the Sunday program of the Catholics here—fifteen decades. We broke up camp soon after and walked to Pengkong, another four miles away.

I wasn't half so shocked this time at the dilapidated shack still standing as St. Anthony's Chapel. It looks bare enough, but there is hope this coming year to get it into some sort of repair. The catechist is one of our few literati, versed in Chinese lore. He is a young man, however, lean and nervous, though not so famished-looking as when we hired him. The nervously thin type is common enough in the South; the phlegmatic, stout, and ugly Chinese I noticed more in the north. We have very few fat men in these parts. The catechist complained that he could not teach the dozen lads in the shack and was obliged to hire a shop—out of his salary. When I saw the shop I would personally have preferred the chapel, for the latter gave plenty of light and wholesome fresh air.

In my last letter to you describing Pengkong I spoke of a little shop on the mission property. That has since fallen in, thanks to the typhoon we had. The boys here are good youngsters and sometimes make the trip to Yeungkong for feast-days. They are bright-eyed, rather thin for this time of the year, when every boy simply bulges from the amount of rice he has stuffed away. These youngsters are bareheaded

and barefooted even in the stiff north wind that blows now for months.

The chapel garden here is a thing of beauty—for a farmer. Rows of sweet potatoes (selling at a cent a pound) fill the little plot. It all belongs to the caretaker, to whom we pay no wages. Curiously, though the Chinese seem bent on twisting every road and see no comfort in the shortest distance between two points, their rows of vegetables are as straight as an American's.

At noon we ate supper, against our conscience and the cries of our stomach, for we could get nothing till ten o'clock next day. At two we walked about one hour to the water front, Yingpeng, and were ferried in a rowboat to midstream. All the way the rusty-looking sailor argued on the price, yet seemed just as pleased when he got nothing but the regular amount.

In a small sailboat we reserved a " stateroom " for our party of five and baggage, but the room turned out to be simply an almost invisible division on deck, covered with a matting. We could sit up in the centre. However, it was snug and warm and a Chinese wants nothing more; neither did I at the time; so after Matins and Lauds I " turned in " on the 3' x 6' allowed to me. I had two sweaters and two blankets and I passed an agreeable night.

We started on schedule time, but bumped on bottom, as the water was not deep enough and there we anchored for the night. At high tide we started so gently that I awoke only at the port of Cheklung.

Cheklung is a large marketplace about fifty miles west of Yeungkong, larger than any other market in the Yeungkong section, with about 3,000 inhabitants, although it is the centre for perhaps about 50,000. It is the geographical centre of the Yeungkong sector—two days from Yeungkong, and two days from Tinpak, which again is two days from Kochow.

The three Christians here bought a shop for $400 and use it for a chapel. It is fairly decent. At present we do not use the ground floor at all. The little loft is divided by partitions into two bedrooms for the priest and his boy and a tiny chapel that can hold ten men. The chapel has, as its only ornament, a good picture of the Queen of Heaven.

A pleasing feature of the priest's room, despite its cobwebby beams and old bed, terrifying in its possibilities, is its windowless opening that fronts the south and the river. It is the entire width and height of the room, and so perilously open to the river that a man could commit suicide without a soul being the wiser. The morning sun greets the Mass that is said there and throws a golden canopy of light to soften the bareness of the walls; the noon sun looks in at the priest's breakfast; and the sunset is a distraction from the Breviary, as we take our place near the window's ledge to catch the light. And all the while the river, clean and sandy-bottomed, flows by and a passing boatman idly wonders who the stranger is, perched at the opening in the wall.

I said Mass at 6:30. There were two Communions—the other Christian had broken his fast, not knowing of my coming. No priest has been here in four years, but it is within easy distance of Yeungkong and the Catholics make the trip for feast-days.

At first thought I said it was money wasted to buy a chapel here for the three Christians, but later I found out it is the point of departure for everyone passing through to Yeungkong, and the Christians from Shanhue and Tinpak must pass the night here.

It is refreshing to see the fine spirit of hospitality among the Christians. The latch-string is always out to one another, and a place found at the table. Long distances, which otherwise were impossible, are made pleasant by frequent and short stops at the houses of Christians. The Tinpak men take a week to come and another to return home, and the easy stages and chance to meet their neighbors make the trips a holiday.

Though the reporters were not aware of my arrival, by ten o'clock several Christians from nearby villages sensed the unusual and came to see; also three catechumens.

At eleven we left for a refreshing change of scene. For sixteen miles we walked in a bracing cold north wind westward over pine-clad mountains. After the sandy stretches of Yeungkong territory, with its bare hills and dried-up water courses and sloppy rice paddies, it was like a trip to the Adirondacks to smell the pines and feel their slippery needles under-

foot, and rest the eyes on waves of evergreen and mountain laurel. And between the mountain ranges were level plains of sugar cane and sweet potatoes, not the scrawny attempts on the hills of Yeungkong where the rice planters seem to take little care of their other crops, but heavy, tidy fields that would do credit to the truck farms near "Philly" or on Long Island. Here was a scene of thrift and weedless gardens, and nature responded with a generous crop—the result of three months' peace from pirates.

We passed village after village with cottages unroofed and brick-strewn streets. In two of the villages an old man and woman had returned to the home nest and tried to repair the ravages of the pirates, but many of the dwellings were the tombs of their masters. In one village, Pakhowtau, we had twenty-three Catholics where now not one has escaped the bullet of a bandit. In Yeungkong district the bandits simply steal or hold for ransom; in these mountains the farmers are poor and life is too cheap to be haggled over. Of the three hundred Christians here twenty years ago, not more than forty are alive to-day. Thank God, a new generation has grown up and our attempts to regain the loss have been answered by over two hundred and fifty on our roll call from this western portion of my mission.

FRANCIS X. FORD.

RESPONSORIES AFTER THE LESSONS.

One of the most important and at the same time reasonable and sensible changes in the recitation of the daily Office is the rubric that, when the lessons of the first Nocturn are taken from the current Scripture, the Responsories should also be taken from the Book read at that time of the year, and that when the Lessons are taken from the "Commune" the Responsories should be taken from the same, except in rare cases when the Responsories are proper of the feast, e. g. St. Lucy, 13 December.

In Liturgy the Responsories are considered a complement of the Lessons and therefore should have in some manner a connexion of thought and sentiment with the Lessons. They were introduced to fill up the time that would necessarily elapse

whilst the reader of one Lesson was returning to his place in choir and the reader of the following Lesson was coming to the lectern.

Formerly the Lessons of the first Nocturn were as a rule followed by the Responsories from the "Commune", and frequently the connexion of thought was not only incongruous but even inappropriate and unseemly. If the Responsory is so intimately connected in its very essence with the Lesson just read as to be considered the latter's complement, how can we connect the "Ecce sacerdos magnus" (II Resp. Conf. Pont.) with the history of Absolom; or the "Euge serve bone" (I Resp. Conf. non Pont.) with the narrative of Achab; or the "Veni sponsa Christi" with the description of the wicked women of the Old Testament?

There is no part of the Office that presents greater difficulties than the construction of these Responsories. They consist of two parts, one the Responsory proper, indicated by the sign *R* and the second called the Versicle, indicated by the sign *V*. At the end of the Responsory a small portion is detached, indicated by an asterisk *, which is repeated after the versicle. This reflexion was formerly called *Repetenda*, but at present, from the French, *Reclame* or *Refrain*. The difficulty in the composition of the Responsories consists in arranging the two parts in such a manner that the *Refrain* is naturally, without any violence, connected with the versicle.

Guyet (Lib. III, ch. 4, q. 5), treating of these Responsories, says: "Cum autem quodlibet Responsorium duobus constet partibus . . . sic ambo invicem committi et aptari decet, ut verba in quibus desinit Versus, cum parte Responsorii resumenda quadrent apprime, *sensum efficiendo haerentem et congruum*, non *distortum* et a proposito aberrantem." As an example we shall here take the fourth Responsory of the third Sunday of Lent, placing at its side the Biblical narration.

GENESIS XXXVII.	RESPONSORY.
31. Tulerunt autem tunicam ejus, *et in sanguine haedi, quem occiderant, tinxerunt:*	*R.* Videns Jacob vestimenta Joseph, scidit vestimenta sua cum fletu et dixit: * Fera pessima devoravit filium meum Joseph.
33. Quam cum agnovisset pater, ait: *Tunica filii mei est,* fera pessima *comedit eum, bestia* devoravit Joseph.	*V.* Tulerunt autem fratres ejus tunicam illius, mittentes ad patrem: quam cum cognovisset pater, ait— Fera pessima devoravit filium meum Joseph.
34. Scissisque vestibus, *indutus est cilicio,* lugens *filium suum* multo tempore.	

In vain will we look for any authoritative written code of laws that govern the construction of the Offices. This code is formed from liturgical books in which these laws are laid down and which were followed from the earliest times down to the reform of the Breviary under St. Pius V. These traditional rules, although not written in detail, were in existence and were known to all competent compilers like Alcuin, Rabanus Maurus, St. Thomas Aquinas, etc. and they acquired the force of law. "Etsi non verbis, facto tamen, quod longe eloquentius est" (Promoter of the Faith, 1908, in favor of the S. Cong. of Rites). It is because these rules were not complied with or because the compilers were ignorant of them that many Offices constructed during the last two centuries are very defective. It was for many reasons, but mainly for this, that the beautiful (at least in their conception) feasts of the Passion, which were formerly celebrated on Tuesdays and Fridays of Lent, were expunged from the Breviary. They contained almost unpardonable errors in the order of psalms, and the selection of the antiphons, versicles and little chapters, but especially in the selection of these Responsories. We shall here give a few examples.

III. Responsory of the Feast of the Holy Lance and Nails.

R. In die illa erit fons patens domini David, et habitantibus Jerusalem. * In ablutionem peccatoris et menstruatae.

V. Hic est qui venit per aquam et sanguinem, Jesus Christus. * In ablutionem peccatoris et menstruatae. ! ! ! !

VIII. Responsory of the Feast of the Holy Winding Sheet.

R. Haec est Sindon dignissima. * In qua salutis Auctor de cruce depositus involvi dignatus est.

V. Ut nos consepulti cum eo, veteris hominis exuviis depositis, innocentiae sindone tegeremur.

* In qua [that is *in Sindone innocentiae*] salutis auctor de cruce depositus involvi dignatus est [no longer the Holy Winding Sheet of which the feast is being celebrated].

The same defects are found in the

I and III Responsories of the feast of the "Oratio D. N. J. C."; III, V and VI Responsories of the feast of the "Columma Flagellationis"; III Responsory of the feast of the "Lancea et Clavi"; II, IV and V Responsories of the feast of the "Spinea Corona"; IV and V Responsories of the feast of

the " SS. Sindon."; V and VI Responsories of the feast of the " Quinque Plagae."

Although these Offices are still found in the calendars of churches in which some of the instruments of the Passion are kept, and of Religious Orders whose object is the special veneration of the Passion, yet we do not hesitate to state that they will not be introduced into the Universal Calendar of the Church until they are reconstructed in their composition according to the traditional rules.

THE FACULTY OF BLESSING BEADS.

Qu. My Pastor was asked to bless the children's beads on the day of their first solemn admission to Communion. He did so by simply making the sign of the cross over the children who held up their chaplets. I contended that this was contrary to the new Code. He said it is not. In the course of the discussion that followed the question also arose whether a priest could impart the Crozier indulgence (assuming he had the faculty) to beads that had not first received the Dominican blessing. I maintained that the Crozier indulgences could not properly be attached to beads that were not so blessed, since an unblessed chaplet was not a sacramental in the sense which made it capable of taking on spiritual privileges such as an indulgence. Am I right?

Resp. Unless the Ordinary has withdrawn the special faculties granted to priests individually before the new Code went into force (19 May, 1918), these faculties, which are of the nature of privileges, remain to the individual. A priest having the faculty to bless beads under those conditions may also do so by the simple sign of the cross (*Decr. auth.*, 281 ad 5; 313 ad 2, etc.).

In order to attach the Crozier indulgence to beads it is necessary first to bless them; but that blessing is given by the person who has the faculty of granting the Crozier indulgence. It may be attached to beads that have already received the Dominican blessing; and thus increase the indulgence value. However, the formula of petition by which the faculty of blessing the Crozier beads is obtained from the Holy Office reads: " *N. N.* petit facultatem ***benedicendi*** coronas, ***eisque applicandi*** indulgentias quae a Patribus Crucigeris nuncupantur ".

The word rosary (for *corona*) simply signifies the Dominican chaplet of five decades, to which form of material beads the Crozier indulgence is alone applicable under ordinary conditions. It is made a sacramental by the blessing which precedes the granting of the indulgence formally.

HOLY COMMUNION BEFORE HIGH MASS.

Qu. In the ninth edition of his *Compendium Sacrae Liturgiae*, the Very Rev. Innocent Wapelhorst, O.F.M., says, under No. 285, "Non licet *immediate* ante vel *post* Missam *cantatam* . . . distribuere S. Communionem".

It is evident that, according to these words, a certain space of time is supposed to intervene between the distribution of Holy Communion and the beginning of High Mass, for the simple reason that the faithful are, as a rule, to receive *during* the Mass.

A confrère of mine maintains that this rubric is complied with, if the priest who is about to sing the High Mass puts on the alb and the stole, as for Mass, distributes Holy Communion and then comes back to the sacristy, immediately to put on the chasuble, and then begin Mass at once.

For my part, I think that a priest about to sing High Mass may, without offending against the rubrics, take the sacred vestments for Mass and give Holy Communion to those who wish to receive before Mass, unless it can be given conveniently about ten or fifteen minutes earlier. The above practice of my confrère seems to be more a question of the "use of the chasuble" than of the "immediate ante vel post Missam" in the distribution of Holy Communion.

What is the opinion of the ECCLESIASTICAL REVIEW?

Resp. The prohibition to give Holy Communion to the faithful immediately before a Missa cantata concerns those who are expected to attend at the High Mass, and not the casual communicants who must leave the church before the service and who ask for the Sacrament because they could not receive or present themselves earlier. The reason of the restriction is not that there must be an interval between the distribution of Holy Communion and High Mass, but that those who wish to attend the High Mass should, in case they communicate, do so at the Communion of the Mass. Communion is an essential part of the liturgical function of the Mass, and in the early Church was invariably administered to the faithful present. With the

introduction of private (devotional) Masses the distribution of Communion privately and outside the Mass became customary.

The rubric of the solemn service demands that those who attend the Mass, if they communicate, do so, not before the function but during it. Otherwise the meaning of the liturgy is perverted.

With this in mind there need be no hesitation, on the part of the priest about to celebrate High Mass, to give Communion shortly before it to persons who cannot or do not intend to stay for the service. The chasuble is of course out of place when Communion is so given.

AQUA E CALICE PRO EJUS PURIFICATIONE DEMISSA.

Qu. In the December issue of the REVIEW I read the Conference on the disposal of the ablution when priests binate. Where the Masses are said in the same church, there is no difficulty. It is the distance to be traveled between the two Masses that makes the trouble. My practice has been to give the ablution, from the ablution cup, to an aged and venerable communicant and thus avoid all trouble with sacrariums, sour ablutions, etc.

I have no authority except common sense for this practice. Am I justified?

Resp. The *Instructio* of the S. Congregation lays down a definite mode of disposing of the ablution when a priest binates. This mode appears to be feasible under all circumstances, and hence should be observed. Any other way, recommended by common sense, would be proper if there were no prescription such as the decree of 12 September, 1857, inserted in the Appendix of the official *Rituale Romanum*. Of course there are circumstances when the above mode would be justified; but "vel gossipio absorpta comburatur, vel in sacrario exsiccanda relinquatur, vel demittatur in piscinam" offers alternatives which would seem to imply little trouble under any circumstances.

Ecclesiastical Library Table.

REALISM IN MODERN PHILOSOPHY.

In philosophy, realism is an indication of sanity and soberness of thought. The strong realistic undercurrents of the Scholastic system always were its saving grace. Modern philosophy became lost in extravagant vagaries in proportion as it deserted the basis of common sense. The present strong movement toward realism, therefore, must be regarded as a harbinger of better times and a promise of a rebirth of the true philosophical spirit.[1]

Realism a wholesome Reaction. The tide of realism has set in with full force. It is fast gaining territory that formerly belonged to Pragmatism, for the latter never really satisfied anybody. It was only a halfway house and a temporary makeshift that would soon have to give way to something more definite and clean-cut. Besides, Pragmatism from the outset had leanings toward realism, especially in the form of pluralism. The present realistic movement must be viewed as a reaction against idealism and exaggerated rationalism.[2] Both of these are too mechanical to appeal to man's creative instincts and his native love of freedom. A world in which an unbending necessity holds sway looks too much like a prison, and it matters little whether this is a physical or logical necessity. Professor Frank Thilly aptly describes this aversion of man to a fixed universe, in which everything is predetermined, and chance and personal initiative have no place. "We find in present-day thought," he writes, "many signs of dissatisfaction, not only with idealism, which has so long been the predominant system, but also with the methods and results of rationalistic science and philosophy in general, both of which, so it is held, destroy the freedom of the individual and leave no room for human values. Whether, with natural-scientific mechanism, we proceed from moving particles of matter or,

[1] G. Santayana, *Journ. of Phil.*, 1914, xl, 449: "The new philosophy is not out of the wood, but it has cleared hopeful paths in it."

[2] Ralph Barton Perry, *Present Philosophical Tendencies*, p. 39 (Longmans, Green and Co., New York, 1916): "Both pragmatism and realism have begun as revolts.....Pragmatism and realism are agreed in opposing both the narrowness of naturalism and the extravagance of idealism.....Realism departs more radically from idealism than pragmatism."

with objective idealism from logical concepts or universal purposes, human life is said to be degraded to a mere epiphenomenon."[3] A realistic universe affords elbow room. A realistic world is the most human world.[4] Therein lies its power of appeal to men.

Scholastic Infiltrations in Modern Realism. The return to realism means also a return to Scholastic views.[5] This revival of Scholastic ideas can be readily observed in the chief representatives of modern realism. Their very language, at times, comes very close to the terminology of the Schools. This even happens in cases where there can be no question of any direct influence exercised by the Schoolmen. The coincidence, then, speaks volumes in favor of the soundness and indestructibility of the Scholastic synthesis. Much to the point is a remark of Dr. J. Geyser, who says: "If we discover in the exponents of modern philosophy views akin to those held by the Scholastics, but that have arisen independently of the latter, we cannot but look upon this fact as a testimony in behalf of the internal vitality and the vigor of the philosophy of the Schools."[6]

Different Avenues of Approach to Realism. The two thinkers that have been most influential in diverting modern thought into the channels of realism are Oswald Kuelpe and Bertrand Russell. They have not arrived at the realistic position by the same path, and this difference of approach accounts for important nuances in their respective conceptions of reality. Kuelpe has been led to realism by his researches into psychology;[7] Russell's

[3] *A History of Philosophy*, 1914, p. 562. (Henry Holt & Company, New York.)

[4] C. E. M. Joad, *Essays in Common-sense Philosophy*, 1920, p. 11 (Harcourt, Brace & Howe, New York). "The New Realism, I am afraid, seems a pedestrian and commonplace affair enough after the ambitious edifices reared by the Idealist systems against which it is very largely a reaction. In attempting to square with the facts and to give countenance to the beliefs of common sense, it loses much of the dignity and comprehensiveness of other philosophies, and is termed unphilosophical."

[5] G. Santayana actually calls the realism of to-day "a new scholasticism". Cfr. *Winds of Doctrine, Studies in Contemporary Opinion*, p. 110 (J. M. Dent & Sons, London).

[6] *Allgemeine Philosophie des Seins und der Natur*, p. 188, 1915 (Muenster); see also E. Husserl, *Logische Untersuchungen* (Halle).

[7] M. D. Roland-Gosselin, *Revue des Sciences philosophiques et theologiques*, VII, 1914: "De ce point de vue, son réalisme, non seulement plus psychologique, mais encore plus modéré et beaucoup plus libre de préjugés que celui des Américains, est très proche du réalisme d'Aristote." See also *Philosophisches Jahrbuch*, 1916, 29, 4, *Der kritische Realismus Oswald Kuelpes und der Standpunkt der aristotelischscholstischen Philosophie von Dr. M. Grabmann in Wien.*

realistic conclusions have been forced on him by his mathematical studies. Accordingly the formalistic element predominates in the system of the latter. Mr. Russell's love for mathematics is intense and partakes of the nature of religious devotion.[8] When he speaks of his favorite study he waxes eloquent and his language becomes tinged with emotional color. The influence of his mathematical predilections, however, has been disastrous to his philosophical speculation. The whole of philosophy he reduced to logic,[9] and logic to mathematics. Scholastic logic he calls mysticism and meaningless. The inevitable result is that his philosophy lacks human interest. It deliberately refrains from dealing with the great problems of human life and destiny. This is his notion of philosophy: "The philosophy, therefore, which is to be genuinely inspired by the scientific spirit, must deal with somewhat dry and abstract matters, and must not hope to find an answer to the practical problems of life." According to Mr. Russell,[10] philosophy must also be ethically neutral. It is not concerned with values. What purpose a philosophy of that type can serve, it is difficult to realize.

Russell's Realism an Objective Phenomenalism. When we speak of modern realism we must not allow ourselves to think that it is identical with Scholastic realism or that it contemplates a full rehabilitation of the old doctrines of substance and causality.[11]

[8] G. Santayana, l. c., 117: "Mathematics seems to have a value for Mr. Russell akin to that of religion. It affords a sanctuary to which to flee from the world, a heaven suffused with a serene radiance and full of a peculiar sweetness and consolation."

[9] "The topics we discussed in our first lecture, and the topics we shall discuss later, all reduce themselves, in so far as they are genuinely philosophical, to problems of logic." *Scientific Method in Philosophy*, p. 33, 1917 (The Open Court Publishing Company, Chicago). G. Santayana finds no inspiration in a philosophy so restricted and mutilated: "The reader will perceive, perhaps, that if the function of philosophy is really, as the saying goes, to give us assurance of God, freedom, and immortality, Mr. Russell's philosophy is a dire failure. In fact, its author sometimes gives vent to a rather emphatic pessimism about this world; he has a keen sense for the manifold absurdities of existence." L. c., 113.

[10] The philosophical works of Mr. Russell are the following: *Mysticism and Logic, and other Essays* (Longmans, Green & Comp.); *Introduction to Mathematical Philosophy* (George Allen & Unwin, London); *Scientific Method in Philosophy; The Problems of Philosophy.*

[11] *The New Realism, Coöperative Studies in Philosophy*, 1912, p. 103 (The Macmillan Company, New York): "It is reasonably clear, then, that the traditional realism has been both confused and compromised by an alliance with substantialism.....Thus, the principle of substance betrays realism into the hands of the enemy."

This would be expecting too much for the beginning. The new realism is very thin and shadowy and of a very elusive type, especially the kind proposed by Mr. Russell. There are times when we fear that he has slipped back into complete subjectivism. The kindest construction we can put on his realism is to permit it to pass under the name of phenomenalism. Thus we read: "This is what we really know by experience, when we have freed our minds from the assumption of permanent things with changing appearances. What is really known is a correlation of muscular and other bodily sensations with changes in visual sensations." And in another place: "Thus an aspect of a thing is a member of the system of aspects which is the thing at that moment." Dr. R. F. Alfred Hoernle [12] reads a subjective meaning into these passages, and we are inclined to think that he is right. There are other texts that would confirm this view. We have room for only one more: "Thus a thing may be defined as a certain series of appearances, connected with each other by continuity and by certain causal laws." Mr. Russell accepts neither the term cause nor substance at their full value and in the traditional sense.[13] Consequently, his realism does not answer to our requirements.

The Critical Realism of Oswald Kuelpe. Kuelpe[14] took his point of departure from Wundt, but afterward by his psychological in-

[12] *Studies in Contemporary Metaphysics,* 118, 1920 (Harcourt, Brace & Howe, New York): "In *The Problems of Philosophy,* Russell argues that our instinctive belief—for it is no more than that to him—that we perceive the same objects, can be reconciled with the differences in our sense-data only by assuming that the object is something over and above the sense-data, distinct from them in existence and qualities. In *Our Knowledge of the External World,* on the other hand, Russell swings over to the view that the physical thing is not something other than the sense-data which we call its qualities, but is the system, or set, of these, though each be perceptible only to one spectator at one time and place."

[13] *Our Knowledge of the External World,* 220: "The word cause, in the scientific account of the world, belongs only to the early stages, in which small preliminary, approximate generalizations are being ascertained with a view to subsequent larger and more invariable laws. We may say, arsenic causes death, so long as we are ignorant of the precise process by which the result is brought about." Freedom is also ruled out of Mr. Russell's system: "The apparent indeterminateness of the future, upon which some advocates of free will rely, is merely a result of our ignorance." L. c., 234.

[14] The works of Oswald Kuelpe are: *Grundriss der Psychologie auf experimenteller Grundlage,* 1893; *Einleitung in die Philosophie,* 1913 (Leipzig); *Die Philosophie der Gegenwart in Deutschland,* transl., The Philosophy of the Present in Germany, 1913 (The Macmillan Company, New York); *Immanuel Kant, Darstellung und Wuerdigung; Die Realisierung. Ein Beitrag zur Grundlegung der Realwissenschaften,* 1912 (Leipzig).

vestigations was led to deviate from the position of his teacher. He was also influenced by the theories of Meinong. In his laboratory work, he gave special attention to the examination of the thought processes. The necessity he observed there, he saw no way of explaining by subjective factors, and consequently had to appeal to the content of thought.[15] This gave his philosophy a realistic orientation. The realism of Kuelpe seems to be a bona-fide realism of a very robust type, not far removed from that of the Scholastics, if language means anything at all. He writes: "Here, however, we must distinguish between naive and critical realism. The former prescientific form of realism is understood in our daily lives; it is the forerunner of the scientific determination of the real, in that it recognizes a real external world, the reality of other souls, of historical events and persons and the supersensuous power of objects of faith. Scientific critical realism is to be regarded only as a continuation, refinement and purification of naive realism, in so far as it sets up more adequate criteria and makes a more logical application of the same as guiding principles. The fundamental tendency of both forms of realism is the same." [16] Kuelpe did not complete his work and so we cannot know how far he intended to carry his metaphysical conclusions. But we have here the germs of what may develop into a consistent and well balanced system of metaphysics.[17] The influence of Oswald Kuelpe on the thought of our age cannot but be for good.

[15] "Les Frontières de la Logique", L. Noël, in *Revue Néo-Scolastique*, 1910, 229: "Cette analyse, longuement poursuivie et profondément creusée, les conduit à mettre une distinction très nette entre les lois de l'activité psychique et les lois idéales. Celles-ci ne se rapportent pas du tout à l'acte psychique, mais à son contenu." O. Kuelpe, *Zur Kategorienlehre. Sitzungsberichte der k. b. Akademie der Wissenschaften*, 1905, Muenchen, p. 85: "Nicht dem Denken, sondern den gedachten Gegenstaenden und Sachverhalten haben wir nach psychologischer Methode die Eigentuemlichkeiten zuzuschreiben, die den Kategorien entsprechen."

[16] "Contribution to the History of the Concept of Reality", in *The Philosophical Review*, January, 1912, p. 4. In the same paper we read: "Realities are objects that are independent of our apprehension and knowledge, independent of our sensation, representation or thought, independent of our postulation and definition. They are not created by us as ideal objects are, quite as little are they given in bare experience, as facts of consciousness; they are merely grasped by us, and enjoy their own being and becoming, their own independent laws of activity."

[17] L. Noël in *Chronique de l'Institut superieur de philosophie*, 1914, p. 17: "Nous croyons savoir, que M. Kuelpe est porté, lui, à pousser le réalisme jusqu'à des conclusions métaphysiques."

In a subsequent paper some other English realists and, particularly, the American exponents of realism will be introduced to the reader.

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SERMON-TITLES.

The ordinary Sunday sermon in Catholic churches is not advertised by title or name of the preacher. There may, it is true, be exceptions to this rule. Announcement of the sermon is sometimes made a week or two in advance, if an extern to the parish is to preach, especially if he possess a reputation as a pulpit orator. In such cases, however, the announcement is made from the pulpit, and never in the newspapers.

On the other hand, a series of sermons for Lent, Advent, the Forty Hours' Devotion, a special novena or triduum, will justify the distribution of leaflets giving the name of the preacher, the titles and dates of his discourses. The titles in such a case are of some importance. They should be made as attractive as the genius of the orator will permit. The good and sufficiently obvious reason is that some people may be drawn thus to attend services which are not of obligation.

This reason is doubtless the hope that springs eternal in the breasts of our separated brethren when they go to the length of advertising in the daily press. They must be hard put to it, however, to draw—not a crowd, but—even a slim congregation, when they resort to such ways that are dark and tricks that are vain as the following: [1]

> How to Size Up City Folks. (Baptist.)
> Corner Lots in Sodom. (Congregational.)
> A Bad Case of the Blues. (Meth. Episc. South.)
> Should White Mothers Outdo the Yellow in the Production of Children? (Universalist.)

Or the following: [2]

[1] *The Washington Post,* December 6, 1919 ("Church Notices" in the advertising pages).

[2] *The Evening Star* (Washington, D. C.), January 17, 1920 (advertising pages).

Are Human Feet Attractive? (Baptist.)
Some People We Meet — Triangular People. (Meth. Ep. White.)
Christ's Miracles Outdone. (Meth. Ep. White.)
The Church of the Glad Hand. (Meth. Ep. White.)
Who Killed the Whisky Giant? (Meth. Ep. White.)
A Good Fight and the Next One. (Meth. Ep. White.)
Dynamite and Dynamiters. (Meth. Ep. South.)

In respect of these titles, two things should be said. First, they do not represent the garnered fruits of diligent gleaning, but of a casual, unpremeditated glance at only two newspapers of one large city. Second, that city is the National Capital—and one may fairly surmise that, because of its large floating population, the good ministers are of opinion that the most strident cry will assemble the largest crowd.

The last-mentioned title—"Dynamite and Dynamiters"—might well startle the panicky "transient" from afar as he hitches his chair to the *Evening Star*. Doubtless he would be startled if the title were the headline of a news item. If he be a man of any experience, however, he will have learned to discount such scare-heads in the "Religious Notices" of the newspapers.

This particular title may have found its origin in the title which Bishop Quayle gives to his volume[3] of sermons. Although *The Dynamite of God* sounds like an explosion, we decline to be frightened. A glance at his text shows us that we have been well advised; for the Dynamite in this case is just our Divine Lord, "the power (δύναμις) of God", as St. Paul calls Him (1 Cor. 1 : 24).

It would seem that the Bishop strives to secure attention by affecting novelty in his treatment of Scriptural texts. His thirteenth sermon is headed *The Whisper of the Lord*, and its text is: "The whisper of the Lord is with them that fear Him" (Ps. 25 : 14—Vulgate, 24 : 14). In his exordium, he confesses that he has changed the word "secret" (of the Authorized Version) into "whisper", alleging as his reason that *sod* in Hebrew means both, and that he felt "at liberty to take the translation that breathes the thought, the especial thought, the best."

[3] *The Dynamite of God.* New York. The Methodist Book Concern. 1918.

Novelty in title and treatment is desirable. But it must be exercised within the subtle restraints of a delicate taste, a sure sense of propriety. We may not alter the Divine message, but we may contrive to make people listen to it with better grace. *Non nova sed nove.* The old phrase combines a counsel and a warning. It may not be amiss, in this connexion, to explore both in a brief way.

Non nova. A desire for novelty that leads to a tampering with Scriptural texts is always dangerous, seldom justifiable. This is especially true of the text that is chosen for the discourse as a sort of summary of the message. The text in such a case is usually repeated several times during the discourse. It thus fixes itself in the memory of the audience, and by an easy association of ideas it may serve to fix as well the main lesson of the sermon in the memory both of preacher and of congregation. Although English-speaking Catholics have not a standard translation of the Bible in quite the same sense as Protestants have in their Authorized Version, the biblical texts commonly quoted are fairly fixed even in the vernacular. A novelty that distracts the attention and causes mental inquiry or surmise or wonderment, is not desirable, even though the reformed text be a slightly better translation of the original.

The desire for novelty may insensibly lead us to clearly unwarrantable lengths. Changing "the power of God" into "the dynamite of God" makes quite credible the story told of Rowland Hill, that desiring to curb his wife's love for lofty head-dressing, he preached from the text, "Top-(k)not come down" (from the terrible prophecy of Our Lord, "And let him that is on the housetop not come down"—Mark, 13:14).

What has been just said does not imply, of course, that the text, having been accurately and authoritatively quoted, may not be subject to a more intimate version in the course of a sermon to intelligent people. Thus a certain retreat-master, addressing theological students, quoted the words of our Lord (Matt. 16:26), and then proceeded to point out that the word *detrimentum* of the Latin ("any detriment") suggests a stronger contrast than the translation "*the loss* of his own soul".

Another danger is that novelty may degenerate into triviality. It should not appear to include symbolisms that really have no meaning or application. Was it by chance that Winston Churchill should have named so many of his novels with initial C's—*The Crisis, The Crossing, The Celebrity, Richard Carvel*, and the like? His own name begins with C. But there is really no symbolism here. There is not even a reasonable play of fancy.

Similarly, the Methodist Book Concern issued nineteen previous volumes by the Bishop. Was it quite a mere coincidence that the twentieth volume should comprise just twenty sermons?

Every sermon should have a definite object. Logically, the object to be attained should suggest the subject that is to be treated and the manner of its treatment. A novelty that is attained by the distortion of a text can hardly fail to give the reader or hearer an uncomfortable impression that the title was chosen before the sermon was begun. The end to be attained by the sermon should, like the rudder at the end of a boat, serve to direct its course. But now we find the rudder is really the title. If we might be permitted the pleasantry—the bow of the boat is made to steer the boat, somewhat as the bow (as the title may be considered) of the sermonizer to his audience now directs his sermon.

The title in such a case will of course subtly influence the composition of the discourse. *The Dynamite of God* appears to have done this. The sermon begins: "Christ was at once a revelation and a revolution. He came to turn the world upside down, and was the chief iconoclast of history." So, too, the *The Whisper of God* suggests its opposite too strongly. Instead of the comprehensive and elegantly worded exposition by St. Gregory the Great of the verse in Job (4: 12) dealing with a whisper, or the lovely restraint of the *Imitation* (III. i) dealing with the same verse, or the quiet mysticism of medievalists like Richard of St. Victor when dealing with God's whisper, we find a confused medley of sounds, high and low, strong and weak, without clear explication of the text-verse itself, or practical suggestions of how to hear the whisper.

Sed nove. The influence of title upon treatment may nevertheless be sometimes taken advantage of with propriety and success. Thus a volume [4] of brief addresses to children takes its whole tone and treatment from the title of its first sermonette, which is also the title of the volume itself. *Morning Faces* suggests sunshine, cheeriness, cleanliness—and all this is the intended characteristic of the treatment. The influence is also reflex, for the author shows himself cheerily inclined toward even those men and things which so often act as a red flag to the Protestant *toro.*

The author is telling boys and girls, for instance, that they will find powerful protection from evil in hard work, good habits, enthusiasm and zeal (chapter xxiv). Under the head of *Hard Work*, he praises the discipline, self-inflicted, of the old monks: "In the days of old when the monks thought themselves assailed by the Devil they immediately applied themselves to some laborious task. Immediately jealousy, unclean desires and frivolous notions were repelled by the armour of work." Under *Enthusiasm* we find: "Joan of Arc burnt with enthusiasm for France. Francis Xavier had such an enthusiasm for God that he went to the walls of China, crying, 'Rock, O Rock, when wilt thou open unto my Maker?'" Further on (p. 118) we read: "Benvenuto Cellini was taught to play the flute by his father, an ardent musician. The boy disliked music and would have preferred to give all his spare time to drawing; but he patiently practised the flute until he became a very excellent performer and was chosen to assist at a concert of sacred music before the Pope. The Pontiff noted the young flutist particularly and offered him a post in his service and, learning of his love for drawing, promised that his duties and salary as court-musician should leave him plenty of time and money to pursue the drawing that was to make him famous. So does the path of duty lead in God's good time and way to the path of high usefulness and holy service."

There is such a thing as looking at our own tasks, and making others look at theirs, with "morning faces". The preach-

[4] *Morning Faces.* By the Rev. George McPherson Hunter. Doran, 1918, 219 pages. Although the title is happy and the style of treatment fairly so, the volume is not recommended here for use. It is not consciously offensive to Catholic belief or practice, but has other limitations.

er's work is *placere, docere, movere.* Whoso has achieved this threefold requisite, *omne tulit punctum.* Now while it is true that, in recent centuries, "preaching has branched out into many eccentric varieties, from the dreary lecture to the serio-comic harangue" (to quote a writer [5] of the present day), there remains the middle path of all true eloquence of the pulpit. If novelty of title please and attract within the bounds of reverential decorum, why should it not be cultivated?

Circumstances will alter cases and applications. The devout soul, the scholastic mind, will probably prefer a solid and wholly intelligible title such as *Meditations and Contemplations on the Passion* by Luis of Granada, or *Meditations on the Sacred Passion of Our Lord* by Cardinal Wiseman, or *Reflections on the Passion of Our Lord* by St. Alphonsus Liguori, or *History of the Passion of Our Lord* by Father Groenings. Doubtless there are still other souls that will be more attracted by imaginative or symbolic or fanciful titles covering the same general theme, such as *Ecce Homo* by Father Hubert, *Watches of the Passion* by Father Gallwey, *Dyed Garments from Bosra* published anonymously; or even the quite polar opposites of *Passion Flowers* (poems) and *A Few Simple and Business-like Ways of Devotion to the Passion* (prose), both from the pen of the Passionist, Father Edmund Hill.

Percy Fitzgerald struck a lightsome vein in his series of *Jewels*—Jewels of the Imitation, of Mass, of Prayer and Meditation. Another heartening title was that of *Golden Sands*, the *Paillettes d'Or* that ran through so many evidently popular series in France. Monsignor Vaughan's *Faith and Folly* was a happy alliteration. *Il Libro d'Oro*, the *Golden Sayings of Brother Giles*, the *Golden Works; or Maxims of the Cross* by Thomas à Kempis, *Golden Grains, Golden Book of Meditations, Golden Key of Heaven*—these are not the less true gold because they glitter so attractively. The list of similarly gladsome headings could be continued almost indefinitely.

On the other hand, there are titles which, to many minds, may prove repellent. There is, for instance, the startling title of a volume, *Hell Opened to Christians.* It announces a terrible fact, indeed, but we may question whether many persons will buy and read Father Pinamonte's book.

[5] Kelman, *The War and Preaching.* Yale University Press, 1919, p. 187.

What startles us may attract our attention, but it is not therefore *attractive* in the pleasurable meaning of the word. On the other hand, the flamboyant, or punning, or risible title is also fundamentally repellent. "Smartness in advertised titles of sermons", remarks a recent lecturer in Yale Divinity School, "is an abomination against which I would fain warn you. It is cheap to begin with, and brands a man as a vendor of cheap wares. And, besides that, there are but few preachers so unfortunate as to be able to keep it up. You begin with advertising as your subject 'The Prodigal from the point of view of the Fatted Calf' or 'The submarine experiences of Jonah': you end with advertising 'A good man', or 'A noble race'. As if any self-respecting man would cross the street to hear you on the latter subjects, or would not flee into another city rather than hear you on the former."

Dr. Kelman [6] considers the preacher "unfortunate" if he possess the ability to continue regaling his congregations with such smartness as he illustrates. On the other hand, there is the congregation to be thought of. It will surely discount the startling title in a brief experience of it. "Are human feet attractive?" The sermon so headed was preached in a church in Washington but a few weeks ago. Not improbably the preacher referred to evangelists—"How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace" (Isa. 52:7). "A good fight and the next one", similarly advertised in the list already quoted, perhaps referred to St. Paul's "I have fought the good fight....".

An illustration of the attractive power of certain titles is furnished by Father O'Keeffe's *Sermons in Miniature for Meditation*: [7] The Pearl Merchant, The Olive Tree, A New Sheen on an Old Coin, The Grain of Wheat, The Star in the East, The Net Cast Into the Sea—such titles are not more highly poetical than the imaginative language of the Scriptures themselves, and are therefore equally justifiable. One of them might receive the criticism that it is obscure, namely "A New

[6] Kelman, op. cit., p. 120, footnote.

[7] New York. The Paulist Press. 1919.

Sheen on an Old Coin ". It is, however, certainly clearer than the legend " New Light on an Old Subject " which headed an important article in the *Dublin Review*, nearly forty years ago, on the question of the authorship of the *Imitation*.

Anything that can make religious themes attractive is of service. Titles can do this. Throwing argumentation into the form of dialogue or novel or drama can do this. Even the kind and color of binding given to a volume can do this. Robed in customary suit of solemn black, the joyous verse of Father Faber fails to win an audience. Protestants issue selections of his poems, as also those of Cardinal Newman, in many delightful bindings, and the poems are read by innumerable Protestants, as the many editions testify. Percy Fitzgerald combines into one dainty little volume two sermons by Massillon, and in this pretty guise *The Lukewarm Christian* finds an audience in spite of its dull title.

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Criticisms and Notes.

RETREAT COMPANION. By the Rev. C. M. Thuente, of the Order of Preachers. Pp. 175.

LES RETRAITES DU CLERGE. Par Mgr. R. de la Porte, Eveque du Mans. Collection de la Bibliotheque des Exercices de Saint Ignace. No. 51. P. Lethielleux: Paris. Pp. 40.

OUTLINE OF A RELIGIOUS RETREAT. By an Oblate of Mary Immaculate. (French or English.) Oblate Fathers: Amora, Kansas. Pp. 20.

Priests who have attended Fr. Thuente's annual retreat exercises agree in declaring them singularly effective and inspiring. The reason appears to lie not so much in an unusual eloquence as in the evidently careful thought he has given to the attitude with which priests are apt to enter a pastoral retreat, and the straightforwardness with which as master of the retreat he undertakes his task of directing that attitude into a channel which carries on the process of reflection. Direct and impressive, without being dramatic, he presents his subject in simple statements. All his words mean something definite. There are no platitudes; no vague wanderings to cover momentary loss of purpose. His "captivatio benevolentiae" does not take the guise of compliment or assumed camaraderie. It springs from his sincerity in tone and manner, from a certain reverence and tactful self-effacement. Then his theme is well developed, continuous. It touches upon the central interest of the priestly and pastoral life. It has a certain completeness in its suggestion of a scheme of personal reform. There are no commonplaces to weary, no witticisms intended to amuse the audience. There are no repetitions; no assumptions of virtue or vice that suggest the physician of the clerical soul rather than the friend or father. Objective, simple, supernatural in aim; anxious for reform, yet apparently careless of possible disappointment; uncompromising in urging the law, yet generous in interpreting the weakness that breaks it — such is the impression one takes away from this retreat.

All this suggests the living personality, but that personality speaks out of the *Retreat Companion* which we have under review. In truth, we are not sure that the book was meant or sent for review. But it is a distinct satisfaction to place it at the head of the literary matter that deals with the subject, and calls for the book critic's notice. The volume is part of Fr. Thuente's scheme to make his retreats effective. The Bishop of Mans, whose brochure deals with the

subject of retreats for the clergy from the point of view of its need and benefit in advancing the religious interests of a diocese, mentions the necessity of attending to the business of self-reform in a clerical retreat, by keeping written records or notes that shape themselves into definite resolutions of what the retreat-master says and suggests. To keep a sort of diary of reflections stirred by the retreat is an effective method of making its fruits lasting, if not permanent. Fr. Thuente, realizing that this implies a certain difficulty to many of the clergy who have got into the habit of preaching and composing without writing, proposes to aid them by a summary of what he has told them. The printed word bears in such cases no comparison with the actual instructions; and it is not intended to be spiritual reading so much as to be a reminder, to aid those who have made the retreat, by recalling the serious truths discussed in it, and thus to stir if possible anew the sentiment and resolve produced by the spoken word.

Mgr. de la Porte in his *Les Rétraites du Clergé* not only offers to his diocesan priests the reasons that might lead them to make a conscientious retreat, but he speaks with the experience of a director of retreats concerning the manner in which a priest and a pastor should set about the matter, in order to accomplish results that will tell upon his pastoral life and the future of his flock. He discusses the annual retreats of four days made by the clergy in common. These he deems insufficient, even if made well, to nourish the spiritual life of the priest. He would advise such a retreat every other year, alternating this with a retreat made in some religious house individually, under the direction of some tried spiritual guide. Moreover, he urges that priests make from time to time a much longer retreat, say of ten days, in some solitude where one may at leisure face the account that awaits him at the hour of death. He points out the value of the spiritual Exercises of St. Ignatius for this purpose. For the rest, he would see these Exercises, when used in community, so adapted, varied, and restricted as to effect the threefold object intended by its holy author to purify the soul, plant therein new seeds of spiritual growth, and train the growth by proper circumstance.

The *Outline of a Religious Retreat* by an Oblate of Mary Immaculate is, as the title indicates, a suggested form of method and matter for reflections during a six days' retreat. It serves tertiaries and in a modified way also persons in the world who seek renewal of spirit, as a guide and illustration, giving texts, and subjects, and hints for making self-examination, together with thought from

spiritual reading, and prayers especially suitable for the period of recollection. The pamphlet may find its use in the hands of a priest who desires to give the benefit of a retreat to members of his own flock, teachers, sodalists, and the like, since the special character of the retreatants would easily suggest modification or adaptation.

LA PAROUSIE. Par Cardinal Louis Billot, S.J. Paris: Gabriel Beauchesne. 1920. Pp. 352.

The Parousia, or the Second Advent, of our Lord, has been and is, as every one knows, the central object of attack from the side of Rationalism and Modernism. The reason of this is manifest. Upon it as on a keystone the arch of Christianity may be said to rest. One has simply to leaf through the New Testament to notice how the prophecy of the Parousia dominates all its teachings—how, as Cardinal Billot observes, it is the alpha and the omega of Christ's preaching. It is the clue, the explanation, the *raison d'être* of His teaching. Hence to convince Him of error on a point so essential would be at one stroke to destroy the legend of His divinity, to rob Him of His transcendency, and to lower Him to the rank of the founders of the diverse religious systems that have sprung up from age to age in the history of humanity.

Earlier rationalists like Renan and later Modernists such as Loisy have seen all this but too clearly. And therefore, relying upon certain passages of the Gospel to which they attach their own superficial interpretations, they endeavor to show that the consciousness of His Messianic vocation developed side by side in Christ's mind with His idea of the approaching end of the world. The Kingdom which He was to establish was to be inaugurated by His own majestic elevation above the clouds. Hence in view of the proximate consummation of things, He inculcated utter disregard and detachment from all things worldly and sensuous. So deeply indeed had the idea of the final catastrophe haunted His mind and permeated His doctrine that it was found necessary after His death to remodel the Gospel so as to accommodate, happily or unhappily, to a world that was to endure, what had been proclaimed in them of an ill-fated world on the eve of collapse.

It goes without saying that the rationalistic objections cannot be met by any mere offhand negations or verbal distinctions. They call for a thoroughly critical exegesis of the texts excerpted from the New Testament in their support. This is what the volume before us supplies. The difficult and, to the undiscerning eye, involved chapters of St. Matthew (24), St. Mark (13), and St. Luke (21) are searchingly analyzed, and the parts that refer to the proximate de-

struction of Jerusalem carefully segregated from the passages prophetic of the Last Things. Our Lord's eschatological parables and the portions of the Epistles, and likewise those of the Apocalypse having the same doctrinal tendency, are in turn expounded. The whole is a critical and scholarly treatment—as penetrating as it is lucid—of this most important but difficult subject. A work, whether on exegesis or on theology, from the pen of that prince of Jesuit theologians Cardinal Billot could hardly be otherwise. Some of our readers have probably seen the substance of the volume as it appeared serially in the *Études*. However they, as well as those who meet it here for the first time, will be glad to have the study permanently preserved and unified in this compact volume.

ADVENTURES PERILOUS. Being the Story of that Faithful and Courageous Priest of God, Father John Gerard, S.J., who, after a life of adventure and many hairbreadth escapes, came at last into a place of peace. By E. M. Wilmot-Buxton, F. R. Hist. Soc. Sands and Co., London and Edinburgh; B. Herder Book Co., St. Louis, Mo. 1920. Pp. 230.

Father John Gerard was one of that chivalrous band of English Jesuits who under the reign of Elizabeth and James offered their lives for the preservation of the Catholic faith among their countrymen. He did not, like the martyrs Campion, Oldcorne, and their blessed company, die on the scaffold or gibbet, but he was hanged for hours by the wrists, in the grinding agony of those iron gauntlets that were worse than death; he spent months in squalid prisons, had to hide in chimneys, under stairs, refuges to which priests fled at mid-Mass or from broken sleep to evade the pursuivants who would have made their ministry to the faithful and their apostolate among the wavering impossible. To cloak their noble purpose against the malice of their enemies they had to assume the guise sometimes of menials or of tradesmen; sometimes of gallant gentlemen who could ride with horse or dog or falcon, who could play at cards, or take part in any adventure, ever with the thought of gaining souls for their master. They were loyal and true, to the king or queen and to the Church; only they would do no wrong that savored of sin. "No novel, no play, can come near the recital of those real happenings, of some of which *Adventures Perilous* reminds us," writes Father Martindale in his spirited preface to the book. And how many beautiful associations the story recalls of the staunch old Catholic families of England, the heroism of their women especially, who suffered untold agonies of soul and body that they might have the Holy Sacrifice and the benediction of the hunted priest for their

homes. Father Gerard was allowed to spend the last twenty-odd years of his active life on the continent, in Rome, in Belgium, in the homes of the Society whence many of the "Flores Martyrum" had come, and he was able to cheer the courage of the new generation for the same tasks of martyrdom, of the experience of which the volume before us gives account. He died at the age of seventy-three in Rome. More books like this, wholesome amid the spiced but poisonous productions offered to our reading generation, are wanted from the stores of Catholic history.

IN AN INDIAN ABBEY. Some Plain Talking on Theology. By Joseph Rickaby, S.J. Burns, Oates and Washbourne: London; B. Herder Book Co.: St. Louis, Mo. 1920. Pp. 150.

Father Joseph Rickaby here offers a solution of some theological difficulties such as are apt to occur to students of science and history amid the sceptic and un-Catholic surroundings of a secular university. His residence for many years at Campion Hall, Oxford, has made him familiar with the doubts that are thrust upon the student, doubts which arise frequently from the legitimate teachings of truth in secular and professional spheres. Much of this teaching assumes for its advancement the method of hypotheses; and Father Rickaby proposes to do the same for the science of theology. A sane and useful physical hypothesis must proceed upon those data of physical science which are absolutely settled. Similarly a sane and useful theological hypothesis must proceed upon the articles of the Catholic faith. In this sense he discusses with some casual students the objections offered by sceptics, who for example reject the Christian scheme of life as being out of proportion with the universe, or who urge pragmatism against piety, on the ground of utilities. To allow himself a certain amount of freedom in the admission of hypothesis, the author projects his discussions into the next century, and translates them upon Indian ground where a benevolent wealthy Catholic has established a sort of monastic university whither students having serious difficulties regarding the compatibility of religion with science or historic fact may resort for a solution of their doubts by specialists in Christian apologetics. The topics dealt with in a decade of conversations are, besides those mentioned already, Creation and its alternative; Pantheism; the obscurity of Faith; Faith fed by prayer; Original Sin; God as a God to be loved, in view of the Ovidian

> Non bene conveniunt, nec sede morantur eadem,
> Majestas et amor.

Historical scandals, and the theme of Divine Omnipotence in the

light of an arbitrary rule, are two chapters of perennial interest. In an appendix we find reprinted the somewhat paradoxical proposition that evil is a necessary incident to all created nature, discussed many years ago in the (London) *Month*. The further question of nothingness as related to God — privation — forms the comment of another appendix and is in itself sufficient to indicate the value of the book for the theological student.

LA PART DES CROYANTS DANS LE PROGRES DE LA SCIENCE au XIX^e^ siecle. Seconde Partie. DANS LES SCIENCES NATURELLES. Antonin Eymieu. Paris, Librairie Académique, Perrin et C^ie^. 1920. Pp. 308.

The REVIEW had occasion rather recently (April) to notice the first volume of this important work on the faith of men of science during the nineteenth century. That volume treated of experts in the exact sciences—mathematics and the rest. The present volume deals with men eminent in the sciences of nature. Of the two, the latter possesses a predominant interest in view of the fact that specialists in these departments are sometimes said to be for the most part unbelievers, infidels, atheists or agnostics. Père Eymieu holds that this imputation is unjust, though he admits that the number of infidels amongst those who cultivate the natural sciences is greater than amongst those devoted to the exact sciences. Perhaps we can best give an idea of the work as a whole by summing up the net results of the author's study. He has investigated the religious belief of four hundred and thirty-two scientists of the nineteenth century. The religious attitude of thirty-four of these he has been unable to discover. The remaining three hundred and ninety-eight he classifies thus: fifteen, indifferent or agnostic; sixteen, atheists; and three hundred and sixty-seven, believers. These figures, of course, are not to be considered perfectly exact. They are at best approximate. Limiting, however, the comparison to original investigators—*principaux initiateurs*—he examines one hundred and fifty individuals—nine in mathematics; two in astronomy; twenty-three in physics; twenty-five in chemistry; nine in the "natural" sciences; twenty-four in the geological sciences; one in biology; thirteen in botany; four in zoology; thirteen in anatomy; thirteen in physiology; eight in medicine; six in surgery.

These figures would mean more than they do did space permit the mention of the corresponding names. We must confine mention to the names in the final summary. Of the hundred and fifty representatives, thirteen stand for men whose religious sentiments are unknown to the author: Carnot, Petit, Berthollet, Mitscherlich, Lau-

rent, Kékulé, Roscoë, von Buch, Mohl, Kölreuter, Meckel, Purkinje, Duchenne. Nine are amongst the agnostics or indifferent: Poincaré, Lagrange, Galois, Bunsen, Nägelli, Van Tieghem, Broussais, Kœberlé and Darwin. There remain a hundred and twenty-eight who had taken a definite position on the problem of religion. Of these, five, Berthelot, Suess, Strasburger, Magendie and Charcot—that is, a little less than four per cent—were infidels, and a hundred and twenty-three—that is, a little more than ninety-six per cent—were believers. These statistics are eloquent enough to prove that not only are science and faith essentially compatible, but that the majority of the greatest scientists of the greatest age of (physical and natural) science found it possible to know and to believe—*scire et credere.* The importance of Père Eymieu's work lies in the fact that it furnishes the authoritative testimony for this statement—testimony which he adduces from ample and critically authenticated documents.

THE CATHOLIC STUDENT. By the Rev. Michael Hickey, D.D., Ph.D., Professor, Holy Cross College, Clonliffe; Dean of Residence, University College, Dublin. Brown & Nolan: Dublin. 1920. Pp. 209.

Those who have read the *Oxford Conferences,* or Father John Gerard's Religious Instructions for Catholic Youth, must realize that the religious training of Catholics at the English national colleges and universities is being provided for in a befitting and permanent manner. An evidence of the same spirit is manifest in the little volume before us. A manual which helps the student to keep in mind the pedagogical principles and the theorems that assist him in the application of his knowledge to a secular profession, is of great value as a safeguard to the man who might otherwise be tempted to discard his faith, while maintaining reverent associations with his Alma Mater. Such a book is this by Dr. Hickey, Dean of Dublin University College. In ten conferences he sets forth the great duties and safeguards of the Catholic student. Self-deception, clear realization of one's actual purpose in life, the spirit of self-denial and patience, the value of holy fear and of the Beatitudes, the virtues of charity, of courage in Christ, of an affectionate devotion to the Sacred Hearts of Jesus and Mary, and the joy that comes with the service of the mind, heart and body to God—these are the themes dwelt on with simple directness, in good language, and with frequent appeal to the thought of Holy Scripture and the great Fathers of the Church. The captions and very appropriate titles serve to convey the contents in a manner readily impressed on the mind—"Serpens decepit me"; "Domine ut videam"; "In cruce salus"; "Beatus

vir"; "Gaudent in coelis". The book would be good spiritual reading for students in our preparatory seminaries and colleges, and will remain a keepsake for future remembrance of good resolutions made in days when fervor and single-heartedness direct the aspirations of youth.

A MANUAL OF THE CEREMONIES OF LOW MASS. Compiled and arranged by the Rev. L. Kuenzel, Priest of the Archdiocese of Dubuque. Frederick Pustet Co.: New York and Cincinnati. 1920. Pp. 191.

In a series of clearly-defined, well-authenticated, brief paragraphs, followed by full-page tabulated directions for practical guidance, Fr. Kuenzel instructs the aspirant to the priesthood in all that concerns the celebration of the Holy Mysteries. The place, with its requisite appointments, the times, the character of the liturgical changes, together with the rubrical observances, their proper interpretation, are brought together to make an eminently useful handbook for the class-room as well as for private orientation. There are many books that deal with the subject of Low Mass; mostly in a discursive manner which somewhat hinders the clear and separate exposition of what is essential and strictly rubrical or dissociated from the opinions of writers who mean to suggest rather than prescribe the correct form of observance. The student is often tempted to exaggerate a direction which is merely an available method under given conditions, and which may readily be set aside for good reason. Here we find the law, the approved practice, and the text on which both are based. It is a sound method, as it excludes the raising of needless scruples in the performance of an act that demands devotion much more than mechanical observance of detailed forms, though these are wisely provided for the sake of both uniformity in worship and of devotion. The question of the material for the veil of the ciborium or pyx having been mooted in these pages recently, we note here that the statement, "should be covered with a white silk veil", is not justified by the reference to the Roman Ritual (tit. IV, c. 1, ad 5), which simply says "albo velo cooperta". The new Code of Canon Law uses indeed the expression "serico", but that does not abrogate the exceptions sanctioned by the Sacred Congregations for special reasons, as we have pointed out elsewhere.

TALKS TO NURSES. The Ethics of Nursing. By Henry S. Spalding, S.J. New York: Benziger Bros. 1920. Pp. 197.

Priests and religious who have anything to do with guiding or training nurses have long been looking for a manual such as is here

provided. Nurses themselves, especially those who have not had the advantage of a solidly-reasoned-out training in the ethics of their profession, will find in its pages what they require. Professional nurses, it may be superfluous to say, are exposed to many dangers, physical and moral, of the gravest nature. The nurses' opportunities of beneficence—if they be well instructed and virtuous—both to their patients and to their whole social surroundings, are equalled only by the facilities of maleficence, if they be ill-informed or undisciplined. Associating, as she is obliged often to do, with physicians whose views of life, its origin, sacredness, and purpose are based on materialistic and agnostic ideas, she is liable to absorb the same notions and, adopting the false maxim that the business of the nurse is to follow the directions prescribed by the doctor, it is easy to see the havoc she may inflict on the soul and the body of her patients.

Hence the supreme importance of the present manual, which lays down solidly and irrefragably the doctrine of Catholic philosophy and theology on the divine source and meaning of human life and consequently the tremendous and inevitable responsibility under which lie both physicians and nurses to hold that life sacred. Very clearly and convincingly does Father Spalding establish these principles and obligations and point out the application of them to the many difficult and delicate occasions in which the nurse finds herself. Father Spalding is concerned, however, not simply with imparting the information which the nurse needs under such circumstances: he insists no less upon the motives that go to build her character and to engender the habitual consciousness of her exalted mission and to render her prompt to obey the call of duty, to act toward her patients not as though they were mere machines to be tended and mended, but living shrines to be regarded and handled with reverence. Hence beyond the portions treating of the physico-ethical problems of the profession, he devotes several chapters to the nurse's character, her professional duties, and the problems which these include or entail during her course in the training school and in her post-graduate career.

The book closes with a brief résumé of the history of nursing, occasion being here taken to show what the Catholic Church in her long history has done for the cause of the sick. The lay nurse trained in the secular schools is apt in her self-complacency, the child of ignorance, to look with a certain disdain upon the training of our religious nurses. It may do her good to get from the life of that heroine of philanthropy, Florence Nightingale, such information as the following: Miss Nightingale spent several months with the Sisters of Charity at the *Maison Mère* in Paris before her de-

parture for the Crimea. She thus sums up her impressions: "If any one has ever been behind the scenes, living in the interior of the *Maison Mère* of the Sisters of Charity at Paris as I have—and seen their counting-house and office, all worked by women, an office that has twelve thousand officials (all women) scattered all over the known world, an office to compare with which in business habits I have never seen any, either Government or private, in England—they will think like me that it is the mere business power which keeps these enormous religious Orders going." [1] How greatly Miss Nightingale appreciated the strength of religion in this work for the sick we learn from the following extract from one of her letters: "I do entirely believe that the religious motive is essential for the highest kind of nurse. There are such disappointments, such sickenings of the heart, that they can only be borne by the feeling that one is called to the work by God, that it is a part of His work, that one is a fellow worker of God." [2] We may close with another recognition from the same pen: "The Catholic Orders offered me work, training for that work, sympathy and help in it such as I had in vain sought in the Church of England." [3] Finally, she attributed the larger part of her success in the Crimean campaign to help rendered by the Sisters of Mercy, "without whom," she writes, "it would have been a failure." [4]

AN INTRODUCTORY COURSE IN EXPERIMENTAL PSYCHOLOGY. A Textbook and Laboratory Manual for the use of Colleges and for Private Study. By Hubert Greunder, S.J., Ph.D. In two volumes. Volume I. Chicago, Ill.: Loyola University Press. 1920. Pp. 295.

Hitherto the nearest approach to an Experimental Psychology constructed by a Catholic author in the English language has been Fr. Maher's well-known *Manual of Psychology* in the Stonyhurst Series. And yet that very competent psychologist hardly more than touches upon the purely experimental aspects of the science, his aim being rather to supplement and concretely illustrate the old by the new psychology, and to show that the rather recent purely empirical methods of approaching the subject, so far from conflicting with, did but confirm the substantial content of the traditional Psychology of the Schools. How well he accomplished this limited task is familiar to all who have read the manual.

[1] *Life of Florence Nightingale*, by E. T. Cook, Vol. I, pp. 186-187.
[2] Ibidem, Vol. II, p. 187.
[3] Cook, Vol. I.
[4] Ibidem, Vol. I, p. 187.

In the volume before us we have the first part of a thoroughly experimental psychology, that is, an analytical treatment of the phenomena of consciousness from the standpoint not only of observation, but from that of external tests. Reflection upon the inner results or conscious products evoked by the experiments must of course accompany and manifest and interpret the data, but the dominant agent is the experimenter. There is no intrusion of metaphysics. The most up-to-date psychical laboratorian could hardly require a greater detachment than is here manifest, though, of course, the latent influence of Catholic philosophy is at least negatively felt. This goes without saying.

The author limits his investigation chiefly to sensation, especially that of sight; other sensations being brought in incidentally and subordinately. After color sensation, visual sensation is considered, it being on the boundary line between sensation and sense-perception generally. Next in order come attention, then *sense-perception* (as presenting a problem distinct from purely *visual* perception), and finally imagination.

The writer would have his work regarded not as a complete text-book or laboratory manual. He means it to be simply a descriptive outline of the chief results achieved in the psychological laboratory; an introduction to the methods and results of experimental psychology. From this point of view the book will be of great service to students of psychology in our seminaries, supplementing, as it does, the abstract theories on the *species sensibiles*. Catholic students in non-Catholic high schools and colleges will be particularly helped by the work. In these institutions experimental psychology, as usually taught, either explicitly or implicitly denies the presence of the soul. It is good for such students to have a manual of experimentation wherein the *primum principium internum vitae,* while not obtruded into the foreground, is felt to be there at least as a persistent reality, the root and directive source of the conscious phenomena. But not alone the technical student will find the book of service: the general reader, everybody who wants to observe the processes that underlie his cognition, latent no less than actual, will find the experiments here described of interest and value. Happily the author makes use of tests and methods that require no costly apparatus but lie close to the hand and resources of the average intelligent man and woman. This fact, added to a singularly felicitous descriptive style, which is made still more effective by numerous illustrations, adapts the work to the purposes and interest of this large class of inquirers.

RELIGION AND CULTURE. A Critical Survey of Methods of Approach to Religious Phenomena. By Frederick Schleiter, Ph.D. New York: Columbia University Press. 1919. Pp. 206.

Readers of this book are likely to regret that the author failed to follow the time-honored rhetorical canon laid down by Cicero: "Omnis quae a ratione suscipitur de aliqua re institutio debet a definitione proficisci ut intelligatur quid sit id de quo disputatur." For, in view of the fact that the conceptions of religion held by writers on this subject fall possibly into fifty-seven varieties [Professor Leuba (*A Psychological Study of Religion* — Appendix) classifies forty-eight of them], it would have helped somewhat to know *id de quo disputatur* if Dr. Schleiter had indicated which one or more of the collection he himself accepts. The reviewer has not been able to discover any such mark of benevolence respecting either the term "religion" or the term "culture". Accordingly one is obliged to grope about in something like a jungle of ideas which spring up from discernible spots indeed, but which lead nowhere worth while.

As a piece of criticism — an aspect which is highly important in these latter days when there is so much loose thinking and writing on the so-called science of religions—the work deserves commendation. For if anybody be naïve enough to believe that the phenomena collected during the last fifty years or so from the "religious", magical, superstitious customs of savage races have been brought under any really scientific explanation, even a cursory reading of the present critique will suffice to rid him of any such delusion. The work is essentially a criticism of the methods pursued by experts in the field of comparative religion. With considerable keenness as well as familiarity with the phenomena in question the writer points out the flaws inherent in them and the erroneous conclusions to which they lead. *A priori* postulations, sweeping generalizations, and premature classifications are, he proves, the chief weaknesses; and from these grow the lamentable confusion—the unwarranted inferences so destructive of all true religion with which so much of this sort of literature is permeated.

Although incisive enough in dissecting the weaknesses of methods and arguments in his special line, the author's insight seems to fail him when he inspects St. Thomas's arguments against an "infinite regress". He says: "In formal phrases and oratorical expressions a certain type of mind finds consolation and a benign surcease from vexatious enquiry. It is curious to see, for example, how readily St. Thomas Aquinas disposes of the infinite regress. 'We cannot,' he says, 'proceed to infinity in a series of causes: therefore we must posit something that necessarily is.' That something for St. Thomas,

of course, is God. It is obvious that, having arrived at this point, no further activities are implicated; a worshipful or reverential attitude toward the Author of all being is the logical outcome" (p. 165). Upon which we might observe that "it is curious to see, for example, how readily" Mr. Schleiter disposes of St. Thomas's reasoning. All he has to do is to obtruncate the argument and lo! he places the profoundest and the most virile of writers on the philosophy of religion amongst the weaklings who "find consolation in formal phrases and oratorical expressions and a benign surcease from vexatious enquiry." It were unjust to accuse the learned writer of wilfully garbling St. Thomas's argument, a few lines of which he excerpts from Fr. Rickaby's adaptation of the *Contra Gentiles* [*Of God and His Creatures,* Bk. I, Ch. XIII (not XV)]. Father Rickaby's version runs thus:

"The Philosopher also goes about in another way to show that it is impossible to proceed to infinity in the series of efficient causes, but we must come to one first cause, and this we call God. The way is more or less as follows. In every series of efficient causes, the first cause is cause of the intermediate, and the intermediate is cause of the last. But if in efficient causes there is a process to infinity, none of the causes will be the first: therefore all the others will be taken away which are intermediate. But that is manifestly not the case; therefore we must posit the existence of some first efficient cause, which is God."

The reader may be allowed to judge for himself whether Aquinas belongs with the weaklings amongst whom Mr. Schleiter places him.

In conclusion we should note that the book is far from easy reading. Much of the text demands rather strenuous attention. The thought is in places by no means limpid, while not a little of the style seems to have been made in German and transported into English *vi et armis*. We give a specimen:

"With due respect to the concept of psychic actuality, and the integral assimilation of elements within a functioning totality, it is exceedingly difficult to apply these considerations seriously in the shape of an heuristic principle, or one of the criteria, for the correct interpretation of similarities. It is almost impossible to determine, with any degree of assurance, whether or not a particular element has been thoroughly digested by the new culture; indeed, it may frequently be introduced, juxtaposed, or intermingled, in the mechanical sense assumed by Graebner, or it may not have reference to the culture as a whole, but only to a certain sharply deliminated portion of it, as for example, a religious, socio-ceremonial or scientific body, within which it lives and moves and has its being" (pp. 62-63).

Not to leave this rather hard nut in isolation, we add another:

"In some respects diametrically opposed to a certain peculiar unconsciousness of the articulating mechanism involving an immediate acceptance of the juxtaposition of the elements, which we have been discussing, is a highly and rationalistic enquiry in which the mind attempts to grasp, by acts of deliberate apprehension, the causes of an event and then launches out boldly upon a more or less boundless path" (p. 164).

We do not mean to say that these nuts are uncrackable; only that they presuppose quite good teeth, and of course teeth, if they stand the strain, are, like other parts of an organism, strengthened by exercise.

Literary Chat.

The June *Studies* contains, amongst many other good things, two particularly thoughtful, well-informed articles, one on the "Character and Development of Post-War Socialism", by Fr. Lambert McKenna, S.J.; the other on "Spiritualism and its Dangers", by Fr. Herbert Thurston, S.J. Both papers are marked by that spirit of moderation which, seeing the facts whole, escapes the tendency, too often associated with the topics in question, of exaggerating them. Father McKenna recognizes that Lenin's theory and plan of social reform is fascinating — clear-cut, simple, plausible, and apparently dictated by facts that are undeniable. "The Bolshevik theory is plausible, and when seen to be reliable and realized in the least enlightened, least industrialized (and therefore least favorably circumstanced) country in Europe, it makes a most powerful appeal. Lenin's commentary on Marx's *Das Kapital* is more persuasive than the original text of the Socialist Bible. A Soviet Revolutionary Crusade might be more world-shocking than the French Revolution."

Happily for mankind, the spirit for such a Crusade seems unsure of enduring vitality even in Russia. The establishment of the Soviet state is explicable. It has, indeed, resisted external economic strangulation; it has crushed reaction under Yudenitch, Kolchak, and Denikin; it may crush the Polish invasion; but its domestic enemy is its own Utopianism. It has acted in defiance of the primal instincts of human nature for civil and industrial liberty. These had been, it is true, partially paralyzed by years of defeat, starvation, and turmoil; but now that the possibility of attaining and retaining them is beckoning to the proletariat they inevitably will reassert themselves. This, an almost foregone conclusion, is confirmed by the signs of the time in Soviet Russia, as Fr. McKenna portrays them.

That Father Thurston does not exaggerate the dangers of Spiritualism requires no stressing. Other writers might be accused of such excess, though those who are best informed in these matters are slow to admit that the dangers of meddling with the occult powers admit of exaggeration, so insidious and so malignly tyrannical are they. But Father Thurston never exaggerates. If anything, he understates. In the present case he simply examines the evidence presented by authoritative witnesses, and points out that danger in the given cases — physical and moral danger both to the mediums and to the sitters—is rationally justified.

In conclusion Fr. Thurston remarks that the late Alfred Russell Wallace used to tell of a man who, having practised automatic writing, became absolutely incapable of writing the simplest note without his hand being used by other agencies. The writer, who is responsible for this saying of Wallace, Miss Jane T. Stoddard (*The Case Against Spiritualism*), adds that Wallace "had a strong belief in the existence and activity of malignant, low-grade spirits, who seek to gain control over men" (p. 93). Upon which, Fr. Thurston observes: "We need not attempt to determine more precisely what kind of spirits they are, but the whole difficulty lies there." May it be inferred that he has an *arrière pensée* of discussing that difficulty in a future article? We hope so, for Father Thurston in a former paper in the *Month* took exception to the argument adduced by

writers who attribute certain of the spiritistic phenomena to demons. The argument runs thus. The said phenomena being evil *in se* must be produced either by evil *unembodied* spirits (demons) or by evil *disembodied* spirits (the damned). Now the latter are not permitted by God to engage in such performances. Therefore these must be ascribed to demons. Father Thurston thinks the disjunction in the major of the syllogism incomplete. He holds there might be a third intervening agent between the demons and the damned. If so learned and critical a researcher sees room for the possible intrusion of this *tertium intermedium*, we hope he may be induced to share his reasons with his less discerning brethren.

The approaching celebration of the third centenary of the arrival of the "Mayflower" (1620) gives the same many-sided scholar occasion to write on the Pilgrim Fathers (in the *Month* for June). While he recognizes that it is "an unfair presentment of the case" to assert that the stern Puritans "sailed from a land where they were persecuted to find a land where they might persecute," it is the very soberest truth that to grant even the slightest measure of religious tolerance was, if we may use Browning's measuring-rod, "heaven-high, hell-deep removed" from their intention. Of course everybody is aware of this fact. But probably only those who, like Father Thurston, have gone to the original documents (*The Plymouth Colony Records*) realize the extent to which these grim Pilgrims carried their intolerance.

As Professor Usher, probably the latest writer of note on the *Pilgrims and their History*, in a recent work bearing this title remarks: "We should much misrepresent them if we suppose for an instant that they came to America in order to promulgate that anyone might come to Plymouth and think what he liked, or to found a refuge for people who wished to disagree with them. On the contrary, they came to escape the necessity of tolerating those who disagreed with them, in the hope that they might be able to erect in America a temporal organization sufficiently strong to keep divergent minds at something better than arm's length. With that intention the age was entirely in sympathy. Toleration was not then believed to be a virtue, and the conduct of Bradford at Plymouth is the exact counterpart of Winthrop at Boston, of Eaton and Davenport at New Haven, and of Oliver Cromwell in England" (p. 536).

That man was made for the Sabbath seems to have been firmly rooted in the Pilgrim's mind. Father Thurston quotes from the Colonial Records a few instances in point:

"Samuel Howland of Duxbury being presented for breach of the Sabbath in carrying a grist (i. e. a batch of grain) from the mill on the Sabbath day, is, according to law, sentenced to pay ten shillings or be whipped.

"And William Ford is fined five shillings for suffering him to take it from the mill at such an unseasonable time.

"Kenelm Winslow for riding a journey on the Lord's day, although he pleaded some disappointment inforcing him thereunto, is fined ten shillings.

"Timothy Holloway, for profaning the Lord's day in training his servant thereon, is fined ten shillings" (p. 539).

The Plymouth Fathers were no less severe on card-playing. A decree in point runs as follows:

"Whereas complaint is made that some have brought cards into some of the towns of this jurisdiction whereby sundry young persons, many both children and servants, have been drawn together to spend their time in playing at such unlawful games to the corrupting of youth with sundry other sad consequences that may follow by the permission of such practices, the Court have ordered that whosoever shall bring into this Jurisdiction or keep in his house any cards for such purposes as abovesaid, or shall suffer any to play at cards or dice at any time in his house or where he hath to do, or any that shall be actors in playing at such unlawful games, shall be fined the sum

of forty shillings; and for such as are servants or children that shall play at cards or dice, for the first offence to be corrected at the discretion of their parents or masters, and for the second offence to be publicly whipped" (pp. 543-544).

Now that the specific purposes for which the French war propaganda was instituted no longer urge, that zealous organization which had carried on its work so earnestly during the past few years has taken to issuing an *Almanach*. An unambitious enterprise it may seem. However, when one looks a little into the character and compass of the publication in question, the undertaking is of at least noteworthy moment. The Rector of the Catholic Institute, Mgr. Baudrillart (by the way, one of the Immortals), contributes the preface, a genial little foreword; after which follow a number of departments in which a very large amount of information on matters religious, literary, domestic and social is summed up. The *Almanach* is a veritable encyclopedia *de poche* on subjects especially relating to the Church and France and their respective ideals. It is issued by Bloud and Gay, Paris.

A brace of very readable stories from two well-known Catholic writers come seasonably to hand from Benziger Brothers — *The Love of Brothers* by Mrs. Tynan Hinkson, and *Lady Trent's Daughter* by Miss Clarke. The scene of the former is cast in Ireland, amid men and women —not to mention horses—of the same stirring and eventful island; whereas the theatre of the other is set in grooved England, where its personnel move through their measured proceedings true to form. And so, with each author in her own element, the two tales are quite real and natural. It goes without saying, too, that stories from two such pens and minds are told well and well told — which isn't always the same thing. By a coincidence the prominent figure in the respective pictures is a young woman who from infancy has been deprived of parental training and influence, though the mother in both cases is a real personage in the action and plot of the stories, especially in the denouement, which brings in each case a happy ending. In practically all other respects the stories are as far apart as the poles, a good study in contrasts.

The Love of Brothers is nearly dramatized as it stands, with its tense incidents in quick succession and its telling dialogue. As soon as the characters present themselves, they go into action. There is little descriptive scene-setting, though the background and mystery of the piece are skilfully suggested in a racy epilogue wherein are ghosts and fairies and what-not Hibernian. To say that the story keeps this flavor throughout is another way of noting that humor and pathos and touches of tragedy run through the pages. Many a shrewd observation is dropped by the author, who also manages to let the reader find a wholesome moral message as well as pleasure in following the movements of the everyday folk that constitute the personal element of the story. There are also attractive glimpses of animal life, of horses and dogs and birds, showing an intimate and sympathetic knowledge of their ways and habits.

Lady Trent's Daughter is also of the kind that carries both entertainment and instruction. One feels that its people are real flesh and blood, with brains and hearts and wills of their own. They seem to move about like anything but puppets under manipulation from outside, or according to a design and plot carefully worked out in advance. Their thoughts and motives are always under scrutiny, or their conduct in certain circumstances is being forecast or accounted for, and all the while the process appears quite natural. It is a steady, level, logical, well-stepped analysis; no mere one-sided sophistry, nor clever, flashy, semi-intuitive theory. The situations show a real sequence; not as though conjured up with the wave of a wand.

Of the characters only one is a Catholic, and he is and behaves too like a merely nominal one, until well on to the end of the tale. Then comes a change, out of the prompt-

ings of his early religious training; and the influence of his conversion to the faith of his youth is felt to be a turning-point in the lives of those associated with him. In a telling way, by the vehicle of an enjoyable story, the author thus shows the absolute necessity of religion for anything like peace of mind in this world or happiness in the next. The mistakes of some of the people in the book had not been made, given a solid Christian training. But it isn't till the transformation of the Catholic in the book, as its last pages are running out, that this argument of the author is ever so lightly, though inescapably touched, and revealed as the motive of the tale.

The paper by the Rev. Dr. Guilday on *The American Catholic Historical Association* which previously appeared in "Catholic Mind" (22 June) has been reissued in a neat pamphlet form by the America Press. This twofold promulgation should give a wide circulation to an essay that so amply merits it on the title both of subject and form. Many students of Church History had long been desiring an organization, the purposes, motives and plans of which are here outlined. The various associations devoted to American Catholic history are given by the new organization not only a principle of unity, but a source, it is hoped, of added historical information, general and specifically European history, since the latter necessarily furnishes the background of American history. Moreover, seeing that hitherto we have had no association especially devoted to Catholic History as such, an organization whose object, as stated in its Constitution, it is "to promote study and research in the field of Catholic History", the A. C. H. A. should have a stimulating effect all along the line of Catholic historical studies. It may be taken as a happy omen that the first President of the Association is one of the founders of the first American Catholic Historical Society (Philadelphia, 1884), a man of enlightened, enthusiastic and untiring zeal for the cause in question, Dr. Lawrence F. Flick.

There is no dearth of books on doctrinal introduction to the Church; but there is lots of room for such "a first guide book" as that which Francis Jerome has provided, and which the English Catholic Truth Society has published, under the title *And You Shall Find Rest to Your Souls*. In two score small pages the writer has summed up the argument for the divine claims of the Church. Already through its guidance at least one troubled soul found rest and peace—the aged person for whom it was compiled; and the booklet is doubtless destined to help many another to the same haven.

Two other pamphlets issued by the C. T. S. deserve special mention: *The Road Home*, a story of conversion by P. Rudkin, and *Have Anglicans Any Right to Call Themselves Catholics?*, by Herbert E. Hall. The former inspires; the latter instructs.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

ST. BERNARD'S SERMONS ON THE CANTICLE OF CANTICLES. Translated from the Original Latin by a Priest of Mount Melleray. Vol. I. Browne & Nolan, Ltd., Dublin. 1920. Pp. 497.

SACRED LITURGY: A MANUAL OF THE CEREMONIES OF LOW MASS. Compiled and arranged by the Rev. L. Kuenzel, Priest of the Archdiocese of Dubuque. Frederick Pustet Co., New York and Cincinnati. 1920. Pp. 191. Price, $2.50 *net*.

COMMENTARY ON THE NEW CODE OF CANON LAW. By the Rev. P. Charles Augustine, O.S.B., D.D., Professor of Canon Law. Book III: "De Rebus" or Administrative Law. Vol. IV: On the Sacraments (except Matrimony) and Sacramentals (Can. 726-1011, 1144-1153). B. Herder Book Co., St. Louis. Pp. 572. Price, $2.50.

IN AN INDIAN ABBEY. Some Plain Talking on Theology. By Joseph Rickaby, S.J. Burns, Oates & Washbourne, London; B. Herder Book Co., St. Louis. Pp. 150. Price, $2.40.

"AND YOU SHALL FIND REST TO YOUR SOULS." A First Guide Book to Christ's Holy Catholic Church. By Francis Jerome. Catholic Truth Society, London. 1920. Pp. 54. Price, *eightpence.*

UNDER THE EYES OF JESUS. Fathers of the Blessed Sacrament, 184 E. 76th St., New York City. Pp. 43.

OUTLINE OF A RELIGIOUS RETREAT. By an Oblate of Mary Immaculate. In French or in English. Oblate Fathers, Aurora, Kansas. Pp. 18.

LES PROMESSES DU SACRÉ-CŒUR. Par E. Truptin. Pierre Téqui, Paris. 1920. Pp. xi—333. Prix, 5 *fr.*

PHILOSOPHICAL.

THE RELIGIOUS CONSCIOUSNESS. A Psychological Study. By James Bissett Pratt, Ph.D., Professor of Philosophy in Williams College. The Macmillan Co., New York. 1920. Pp. ix—488.

DANTE. "The Central Man of All the World." A Course of Lectures Delivered before the Student Body of the New York State College for Teachers, Albany, 1919, 1920. By John T. Slattery, Ph.D. With a Preface by John H. Finley, L.H.D. P. J. Kenedy & Sons, New York. 1920. Pp. 285. Price, $2.00; $2.15 *postpaid.*

THE INTERCHURCH AND THE CATHOLIC IDEA. A Polemical Discussion. By the Rev. A. M. Skelly, O.P. Dominican Sisters, Aquinas Academy, 11th & G Sts., N. W., Tacoma, Washington. 1920. Pp. xi—276.

HISTORICAL.

IRELAND IN FICTION. A Guide to Irish Novels, Tales, Romances, and Folk-Lore. By Stephen J. Brown, S.J., author of *A Reader's Guide to Irish Fiction,* etc. New edition. Mounsel & Co., Dublin and London; B. Herder Book Co., St. Louis. Pp. 362. Price, $3.75.

FATHER WILLIAM DOYLE, S.J. By Alfred O'Rahilly, Professor in the National University of Ireland. With illustrations. Longmans, Green & Co., London and New York. 1920. Pp. xii—340. Price, $2.50 (9/–) *net.*

THE RED CONSPIRACY. By Joseph J. Mereto. National Historical Society, 37 W. 39th St., New York. 1920. Pp. xii—398. Price, $2.00; $2.15 *postpaid.*

ST. TERESA (1515-1582) AND HER FIRST ENGLISH DAUGHTERS. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 276. Price, $1.80.

ADVENTURES PERILOUS. Being the Story of that Faithful and Courageous Priest of God, Father John Gerard, S.J., who after a Life of Adventure and Many Hairbreadth Escapes, Came at Length into a Place of Peace. By E. M. Wilmot-Buxton, F.R.Hist.Soc., author of *A Book of English Martyrs,* etc. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1919. Pp. 230. Price, $1.80.

LIFE AND LETTERS OF FATHER BRABANT, A FLEMISH MISSIONARY HERO. By the Rev. Joseph Van der Heyden. Wouters, Louvain. Pp. 249.

MISCELLANEOUS.

THE CHURCH EXPECTANT. By Wilfrid L. Knox, of Trinity College. Society of SS. Peter and Paul, 32 George St., Hanover Square, W. I, London. 1920. Pp. 86. Price, 5/– *net.*

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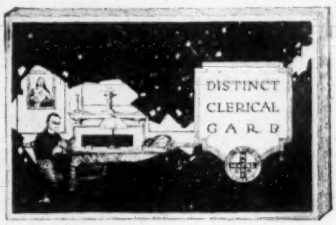

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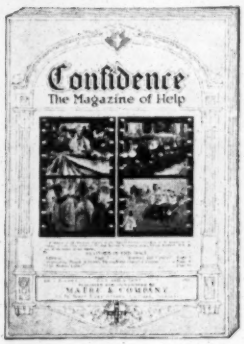

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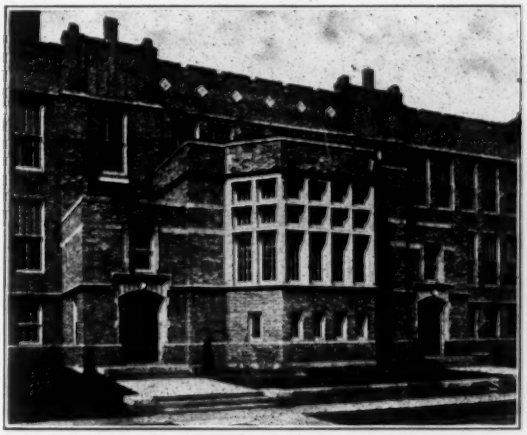

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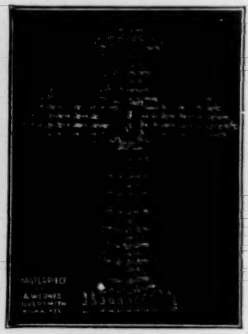

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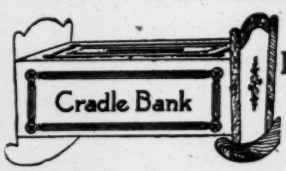

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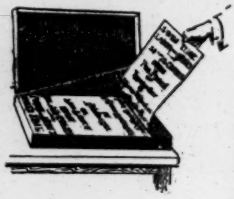

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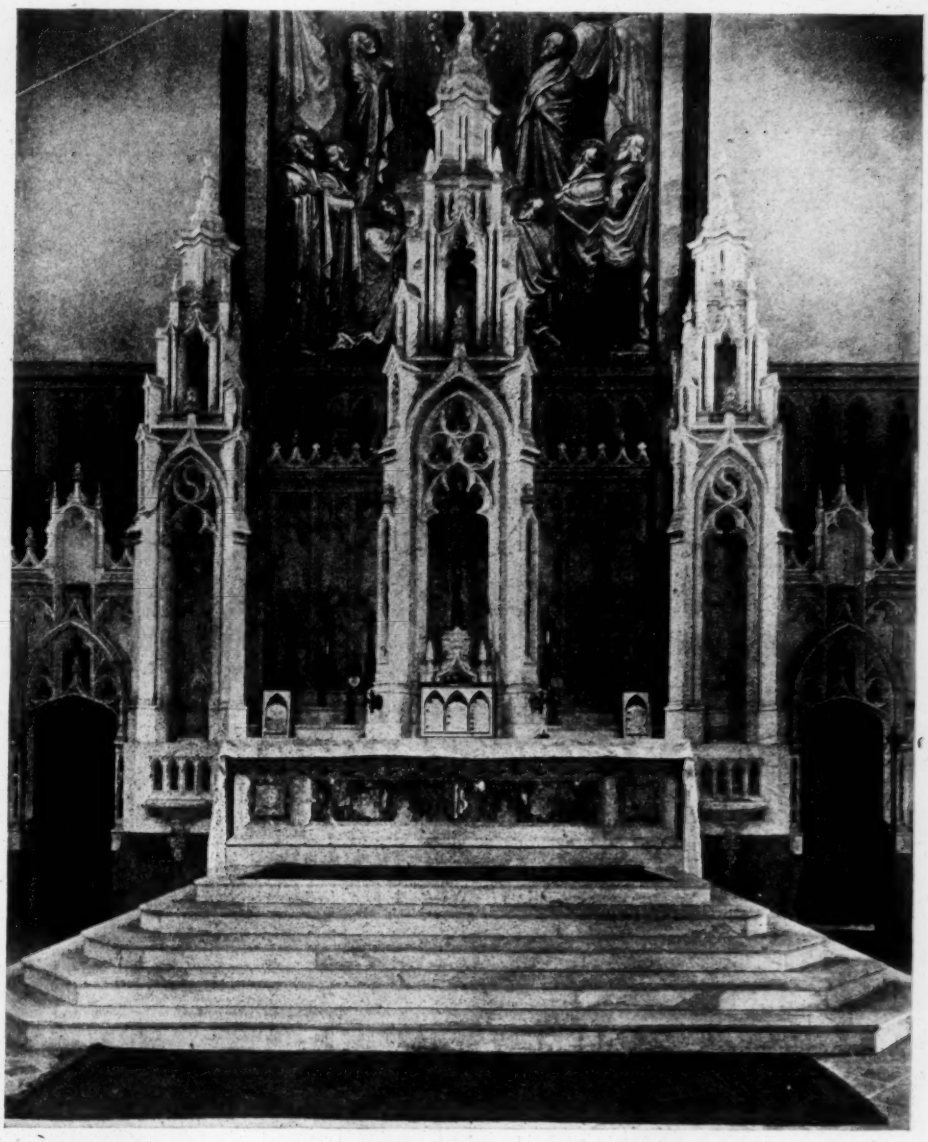

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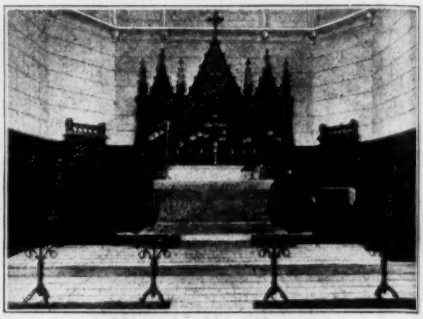

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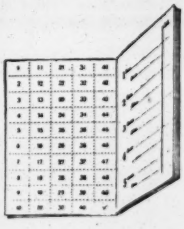

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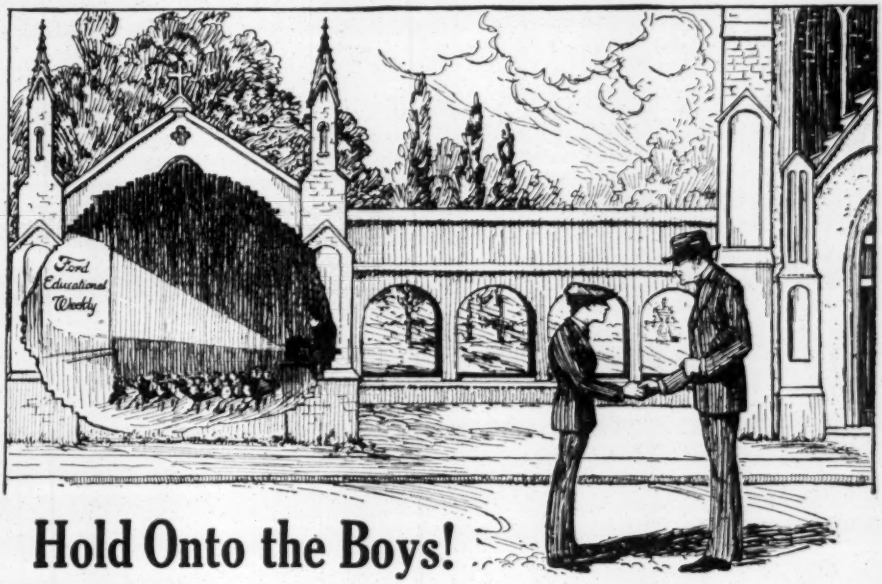

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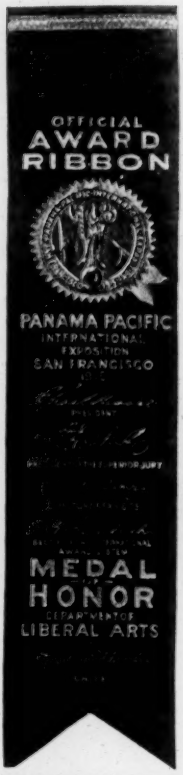

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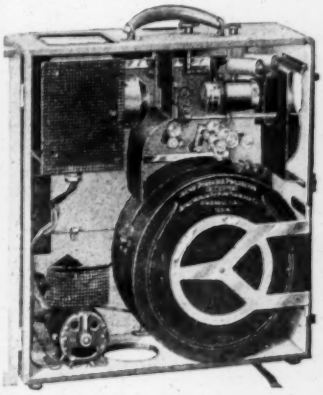

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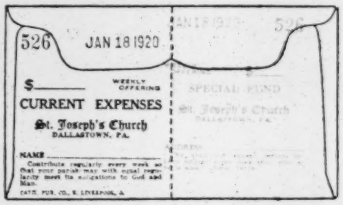

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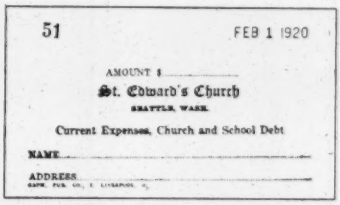

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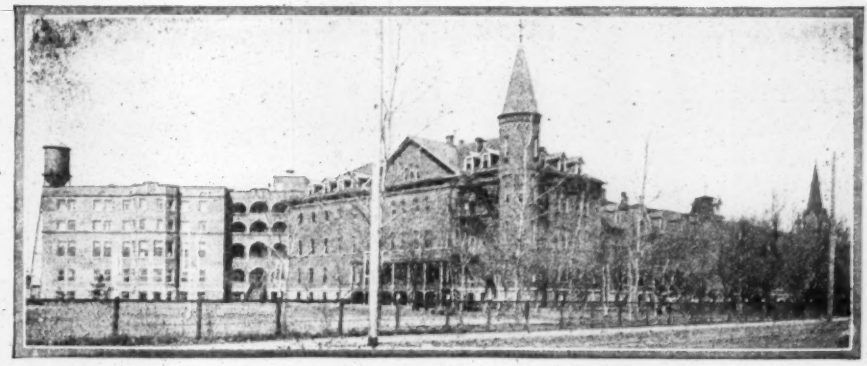

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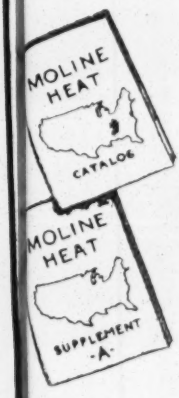

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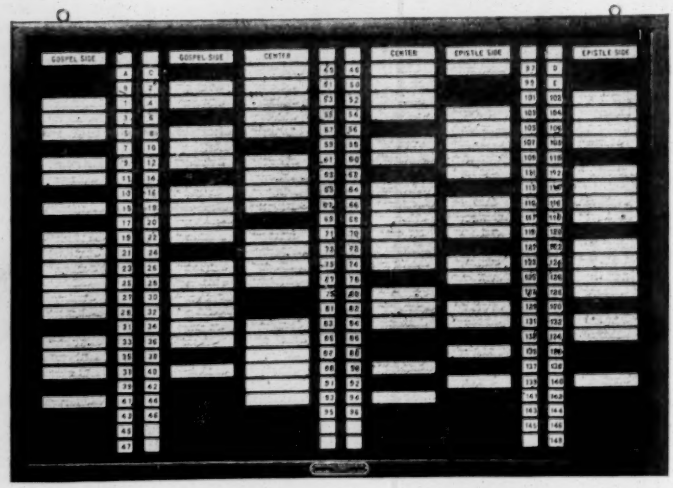

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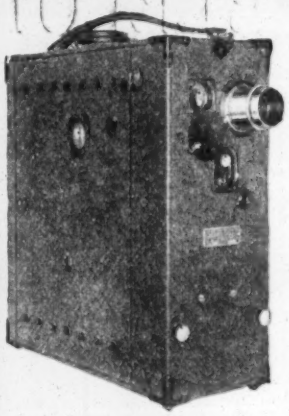

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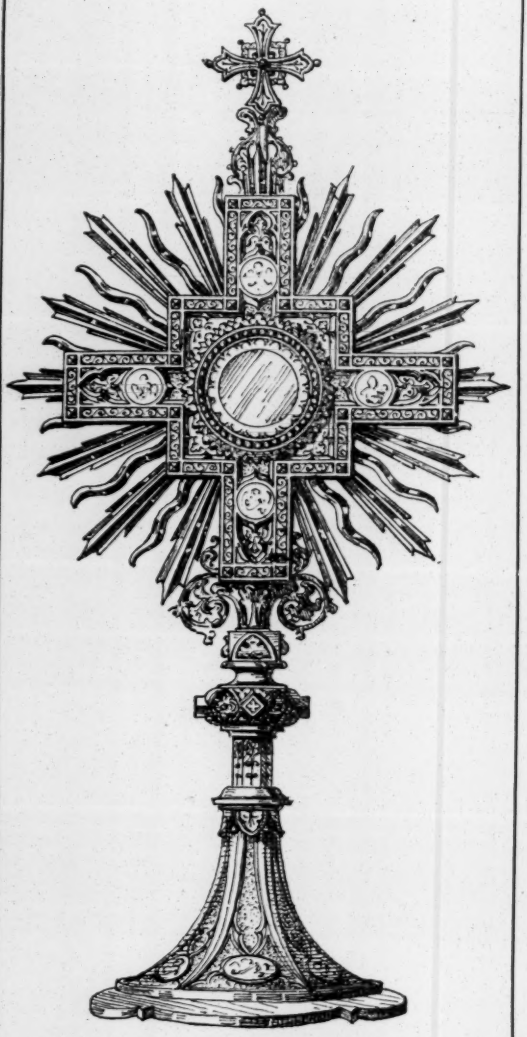

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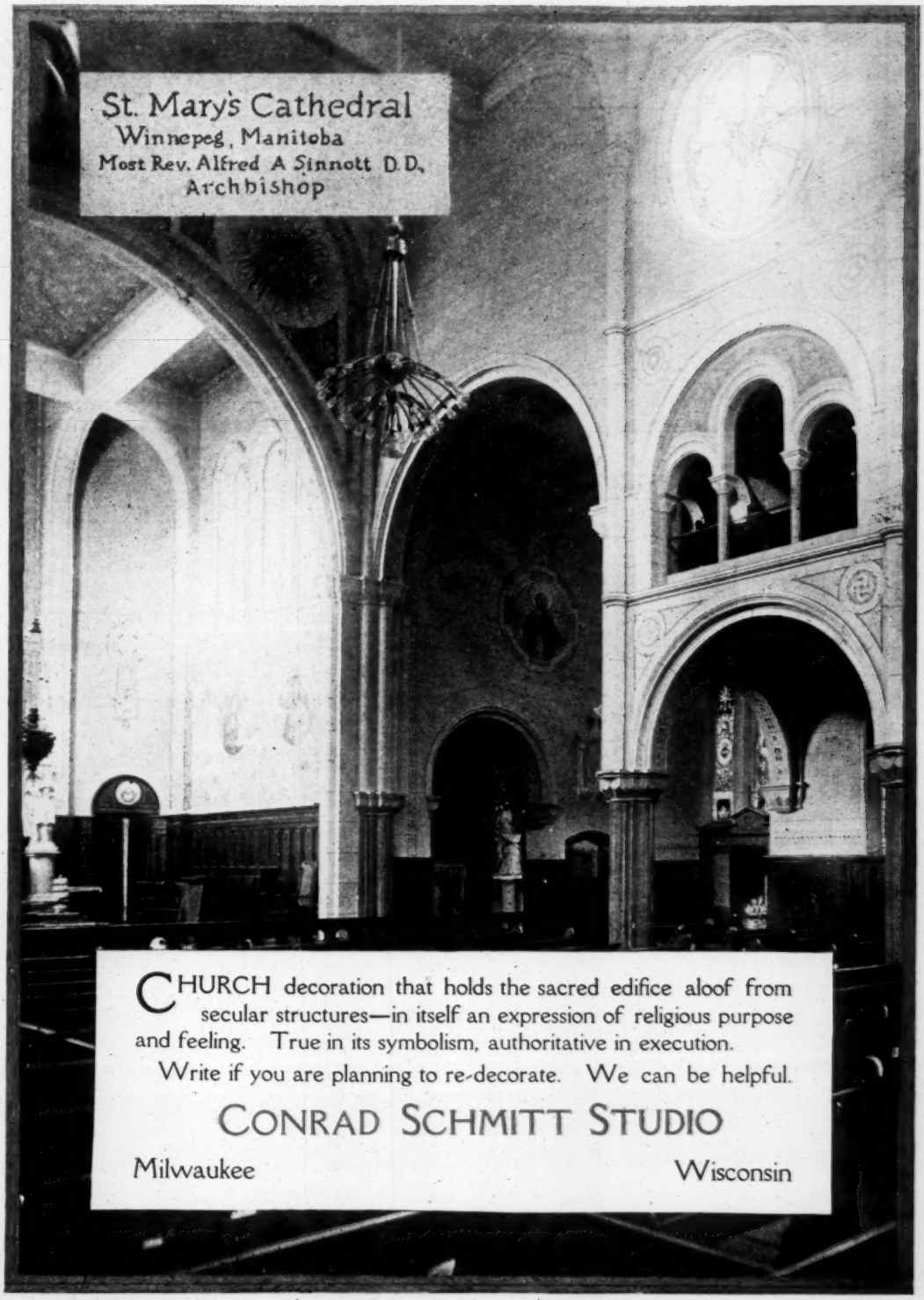

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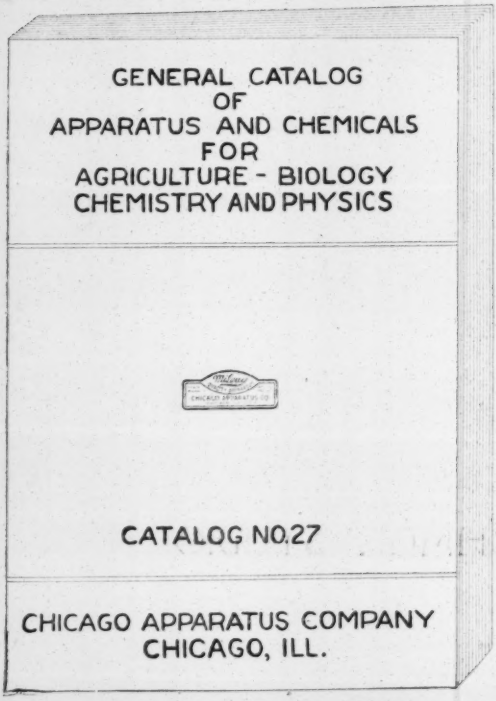

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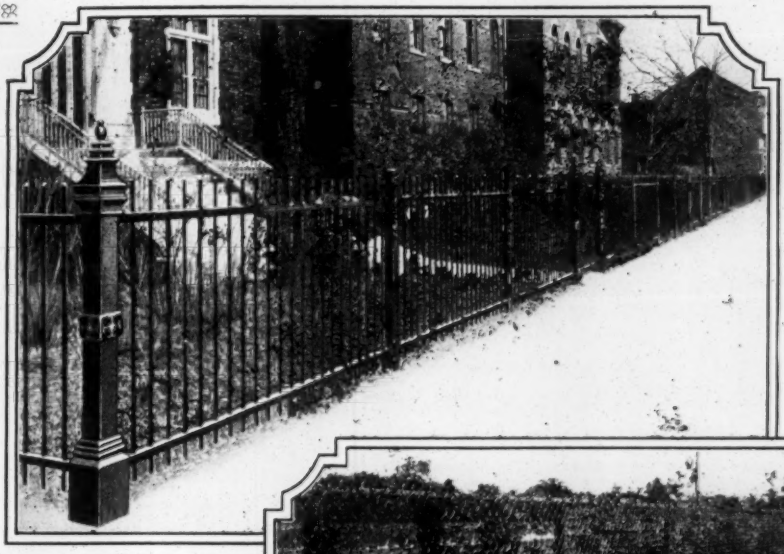

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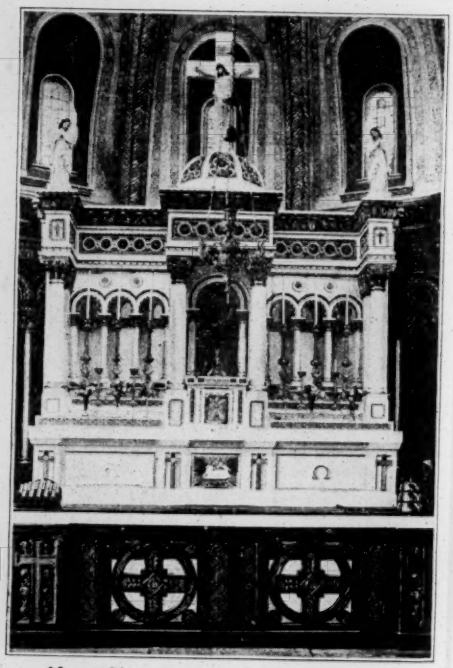

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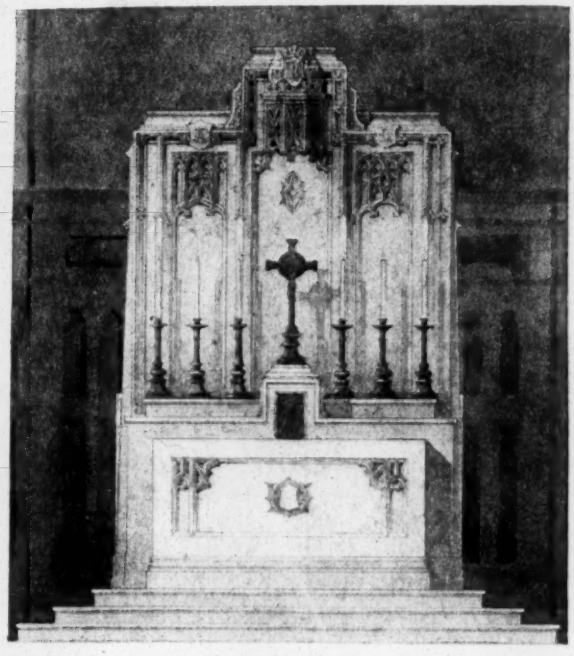

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